

# Zion's Herald.

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## Contents of No. XXX.

	PAGE.
Editorial Paragraphs	349
ORIGINAL AND SELECTED PAPERS.—Discipline (poem), by Helen Bruce; The Professor Abroad, by Prof. Evans; Light in a Dark Place, by Rev. E. Wentworth; The Great Erie Embroglio	350
Lines by Fanny Fales (poem); Characteristics of the Papacy: Christ and the Christian Doubter; To Hell; The Removal of the Obelisk to Paris; Unappreciated Talents; The Ear of Dionysius	351
THE HOME TABLE.—Friendship (poem); A Good Investment; The Yellow Fever in New Orleans; Enigma; The Wesleyan Academy	352
Letter from New York. OUR BOOK TABLE. Quarterly Meeting of the Tract Board	353
EDITORIAL.—Around the Cross; The Chief Justice; The Folly of Assassination	354
The Methodist Quarterly for July	355
Commencement at Wesleyan University; Notes; Personal	356
THE CHURCH AT HOME.—Freedmen of the Sea Islands; Bowdoin College; Secular World	357
THE CHRISTIAN WORLD	358
CORRESPONDENCE.—Seabrook, N. H. THE FARM AND GARDEN. THE RIGHTEOUS DEAD	359
Church Register, Marriages; Deaths; Commercial	360

The *Christian Advocate* has a warmer tint to its last week's picture of Lay Representation. The former was a January landscape, this almost a July. It publishes a statement by Drs. Peck, McClintock, Foster and Curry that gives the right position of the question. The editorial following has to indulge in a little boastfulness over the wisdom of these four brethren in saving the General Conference from "the miserable abortion proposed to be foisted upon the church by overriding her fundamental law." As Dr. McClintock was the most urgent advocate of this "miserable" and so forth, even against the judgment of the chairman of this Committee, it rather reflects on the wisdom of one of those whose wisdom saved the church from the disgrace which a majority of the Conference so ignorantly favored. But as the paper of Bishop Ames provided for Lay Representation by enactment, without the vote of preachers or people, and was submitted with the declaration that it had the support of the Bishops, only one of whom objected to that statement, the New York leader of the house can probably endure that rather warm reflection. If, however, the Episcopal bench "overrides fundamental law" in this manner, it is to be regretted that we did not have the aid of our friend in placing upon the bench those who understand our fundamental law.

The chairman of the Committee, Rev. Dr. Haven, has prepared a full statement of the action of the Conference, which will appear next week. Meanwhile we congratulate *The Advocate* on its wisdom, both at Chicago and now at home, and expect that the condition in its last sentence will yet be complied with, and the conclusion its editor reached in May be carried out in his journal in August, and henceforward.

We have now only to be convinced that the proposed change is itself a desirable one to make us favorable to its approval by the people, and its inauguration in the church.

We await confidently the conviction, and expect soon to see it advocate "favorable" action by the people, and the peaceable removal of this stone of stumbling forever from the church.

Not a moment too soon did China send her Embassy. Russia and England were closing her in on every side. They absorb nationalities, and destroy them. Russia has just made all Northern Central Asia hers. Only America can save China. She will respect her autonomy. She will develop her in religion and civilization out of her own culture. To-day India is as rebellious as Ireland. So will Central Asia be under the Cossacks. Only the Burlingame or American policy can be lasting. Self-development, in fraternity with other powers, this is the law of nationalities as of men. The European powers wish no such Embassy as this. France holding Siam, sees in this act her colonial overthrow. So do Britain and Russia theirs. This country should therefore the more earnestly support the mission. We shall secure a greater power in Asia than all our rivals; for we shall have all those peoples with us. Preserving China as a power, we shall preserve Japan. We shall unite and restore in a Christian federation the dismembered and contending principalities of India. Mr. Burlingame sees this, and will hold one

of the highest places in history, far above a hundred Clydes, for thus working out the true relation of Asia to Europe and America. He stays the tide of dissolution. He will yet effect the restoration under a Christian faith of the lost self-governments, and bring about the only Christian result, the United States of Asia.

THE SUMMER SOLSTICE BURNS.—The last week was as trying as its counterpart of January; or would be but for the blessed beauty of morning and night. The glory of the year may get rather too glorious in the heat of its beams, but the excellency of beauty and life which it sheds forth, the greenness of the nether, and blueness of the upper, field, make its sultriness endurable. One, too, may comfort himself with the thought of those worse conditioned. A friend lately returned from India tells of the thermometer at 150 deg. in the shade, 110 deg. at night, of beds that burn to the touch, of hot winds helping the hot sun with their terrible blasts, of a heat so blazing that a thick hat, a heap of turbaned muslin and an umbrella are unable to keep off the sunstroke. Subject to such fire they would rejoice in our heated term as only comfortable. They make provision for this state of things—a provision we might well introduce in some of its features. The ceiling is not less than twenty feet high. A fan of cloth two feet long, with a long floating lappet is hung across from the ceiling, and is waved all the day long by coolies. Did they get their name from this kind of business? Such an arrangement is most desirable for our churches. It would save the multitude of fans and produce the same result that has been accomplished by stoves and furnaces in the winter, replacing the foot stoves of every pew and dame. Nothing is more distracting to the minister in his preaching, nothing more irreverent in prayer than these clouds of fans. Let us have the India punka fashion in our churches. It will make them cool, comfortable, inviting.

THE NEW ENDOWMENT OF THE WESLEYAN.—The gift of \$100,000 each from Daniel Drew and Isaac Rich to the endowment of the Wesleyan University places the prosperity of this favorite college beyond debate. It was announced by the President at the dedication of the Library Hall, and received with great applause. The notes of these gentlemen already given to the amount of \$70,000, were taken up, and new notes to the above amount substituted. This makes the gifts of Mr. Rich, including his new building, \$140,000. Such rare liberality from men of wealth is welcomed with rejoicing in every heart. Money is only valuable, like every other gift, as it is made to serve the Lord. Oratory without this end is but sounding brass; the literary gift becomes as cheap as the rhetorical profession in the days of Socrates; sculpture, painting, music only thus become divine. So these merchantmen giving their goodly pearls for the adorning of the Bride, the Lamb's wife, are themselves enriched with everlasting honor. New chairs will now be established, and the college will present unsurpassed advantages to every seeker of the highest learning.

THE PRESIDENT TURNING RADICAL.—The Impeachment and New York Convention have had a good effect on the President. He sees his executive days drawing to a close, and he is anxious to be remembered for reforms that will yet succeed, rather than for hostility to victorious ideas. He has submitted to Congress an Amendment to the Constitution, which provides for four changes: The President and Vice President to be elected by the people, for six years; the Senators also to be elected by the people; and the Judges of the Supreme Court to be appointed for twelve years. His mode of electing the President, in case no one is chosen the first time, is as follows:—

But if no person have such majority, then a second election shall be held on the first Thursday in the month of December then next ensuing, between the persons having the two highest numbers for the office of President; which second election shall be conducted, and the result certified, and the votes counted in the same manner as in the first; and the person having the greatest number of votes for President shall be President. But if two or more persons shall have received the greatest, or an equal, number of votes at the second elec-

tion, then the person who shall have received the greatest number of votes in the greatest number of States shall be President.

These are all good suggestions, and will yet be adopted. Another less palpable is the filling of the temporary vacancy caused by the death or removal of the President or Vice President by members of the Cabinet, first Secretary of the State, and so down to Attorney General. This is to confine the Executive to its own department. The message will create much comment, and will yet be substantially successful.

OUR runaway brother, Robert Laird Collier, (may he soon return,) tells some plain truths to his new-found friends. Thus he spoke out in meeting at Music Hall:—

There is something else needed. I said to my good friend Hale yesterday, when he was spinning out one of his theories about a popular church, "Hale, is that we need?" He looked a little askew, and said, "Well, I suppose we need religion most." Yes, dear brethren, that is the only trouble I find in my church. When our people know the meaning of a household altar; when our people know what it is to gather their children, morning and evening, and read to them the words of life from that time-hallowed, divinely-inspired Bible; when they know what it is to bow down and ask God's blessing and grace upon their family, and go to their closets morning, noon and night, and pray as if they believed in God; believed in his immanence in humanity; believed in his power to shape and control events; when our people have religion,—allegiance to God,—then we can save the world.

If that is the trouble with his church, local and general, as he and "Hale" seem to confess, we hope he will lead them to the good old altar where he found the religion that he seems to have lost, and they never to have found.

The *Revolution* begins to revolve its second round. Miss Anthony who foolishly cast in her lot with the Democratic party only to be laughed out by those broad-minded seers of the future, may find enough wisdom in her second year through this experience to know that only the party of Progress will ever bring her cause to victory. If she lets that idol alone, and "P. P." learns to see and commend Christianity and the Church as the true sources of the regeneration of society, the second roll of *The Revolution* will be much better than the first, and be much surer of bringing its riders and ideas to the desired goal.

The *Springfield Republican* approves of Lieut. Governor Claflin for Governor. Good for *The Republican*. We are happy to notice this return to sound wisdom on the part of *The Republican*. It will find the tunnel, its especial bore, and Temperance, its more especial bother, well managed by its present nominee. No legislature will disgrace his administration such as called forth the just execrations of *The Republican*. He is no "neutral" in any good work, and will save his party from the dissolution, or the worse than dissolution with which it has been threatened.

RICHARD GREENER took the first prize for elocution at Harvard College. His gestures are as graceful, it is said, as Edward Everett's. He has only one fault. He is black, or rather a rich, red-blooded brown. *The Western Advocate* thinks all such should be kept by themselves. But how, if their less gifted white brethren won't let them? The first scholar in Harvard, and their best for many years, is a rebel officer; her first orator is of the people he sought to enslave. Let the two join hands as a token of the future oneness of their blood, as well as their present oneness of fame, while *The Western* blesses the bans and advocates the higher and deeper oneness they typify in the church and the heavens. Thus only will it be a Christian Advocate, or an advocate of Christianity.

TERRIBLE.—Two hundred and fifty deaths from sunstroke are reported in New York city for the three hot days of last week. Many of these were induced by intemperate habits. The fire in the blood blazes like powder when such a torch touches it. Be sober, be temperate, eat sparingly, work moderately, drink not iced but cold water freely, walk slowly, and the sun shall not burn the brain to ashes.



## DISCIPLINE.

BY HELEN BRUCE.

I know, dearest Lord, though the anguish is keen,  
What all these deep wounds from thy loving hand mean—  
"The heart that I fashioned" thou sayst "must be mine;  
Must all other lovers—all idols resign.

"No other can love thee, my child, as I love;  
O cease the weak hearts of thy fellows to prove:  
No comfort nor peace wilt thou find save in me—  
To shelters that fall thee why, why wilt thou so flee?

"Mine eye is upon thee; I feel for thy woe;  
The secret distress of thy spirit I know;  
How hunted and wounded and bleeding thou art,  
And I pity each pang of thy suffering heart.

"Thy God hath compassion that never will fail,  
While any remain that are sinful and frail;  
As long as thy sins and thy sorrows endure,  
The pity and help of thy Maker is sure.

"Then lean not for strength on the reeds that may break,  
Haste hither to One who will never forsake."  
O Lord! dearest Lord, o'er the waste howling wild,  
Reach thy strong hand and lead homeward thy child.

## THE PROFESSOR ABROAD.

LETTER FROM LONDON.

BY PROF. EVANS, MICHIGAN UNIVERSITY.

London, June 26, 1868.

"A dry May and a dripping June bring all things into tune," says an old English proverb. Usually in this country the harmony of nature is disturbed by an excess of "dripping" in the meteorological programme; the present season, however, is threatened to be put out of tune by having the balance thrown on the side of too much bright and beautiful weather. Never within the memory of that omnipresent and omniscient oracle "the oldest inhabitant," was such a charming spring known in the United Kingdom. Even the muddy Thames is without its accustomed covering of chilly fog, and sweet scents from hawthorn hedges and newly mown hay-fields visit the heart of London, and seem to surprise the nostrils of the denizens of the Strand with unwonted odors, unless, perchance, in cases where nature has kindly canceled a sense, the exercise of which, under ordinary circumstances, could be only a permanent source of offense to its possessor. Gleams of sunlight find their way into the bullion vaults of Threadneedle Street, trade feels more buoyant in the elastic atmosphere, and credit so long dull and despondent begins to brighten and revive. But to appreciate and enjoy all the beauty of England in such a season, we must leave the noisy streets of the metropolis and take refuge in the country.

A recent tour through Warwickshire and the ancient County of Cheshire, along the classic Avon and the picturesque banks of the Dee, has given me an opportunity of seeing some of the finest scenery of England in the height of its splendor and luxuriance. But while the tourist rejoices in the uninterrupted succession of bright days, the farmers grumble, as farmers the world over are wont to do. The crops are more forward, but not so heavy as usual. The tall grass so beautiful to the eye of the passing traveler as it is swept by the breezes is by no means the best index of an abundant harvest, since the mowers tell us that these high heads conceal only a thin undergrowth; more moisture and less constant sunshine would have increased the quantity of the crop as well as improved its quality by developing richer juices and leaving sweeter fragrance in the hay. In some parts of the country, too, a late frost nipped the blossoms and seriously blighted the early promises which the orchards gave of abundant fruit. The hawthorn hedges owing to the continuous drought begin to be vexed with the plague of caterpillars, which circumstance adds another element of discontent to the soul of the farmer, and is just sufficient to enable him to indulge in the luxury of grumbling without being laughed at by the non-agricultural portion of the world. Nevertheless, if the bright weather continues much longer the danger will begin to grow serious, and merchants and mechanics as well as husbandmen will join in one chorus of lamentation at the prospective diminution of the crops and the consequent rise in the price of provisions. However the deficiencies of one country are now readily supplemented by the surplus of another, thanks to that community of nations which is one of the great results of a truly Christian civilization. The presence of Mr. Longfellow in England has revived in the English press the topic which Mr. Norton touched so admirably at the Dickens' dinner in New York, namely, the international influence and importance of representative literary men. The American poet is universally hailed as the ambassador of peace, friendship and goodwill; and the British people seem suddenly quickened to a lively sense of their relationship to what they are pleased to call "the progressive and expanding West." This good feeling and eagerness to claim kinship with us are surely most gratifying; but it is too much to ex-

pect that such expressions and demonstrations, however strongly they may tend to strengthen ties already existing, will avail to knit together hands that were so rudely snapped by the mother country during our civil war.

The ancient University of Cambridge has stepped forward with the alacrity of youth to clothe the poet in the scarlet robes of LL. D.; and on the following day the degree of D.C. L. was conferred on him by the venerable Oxford. Owing to some misunderstanding Mr. Longfellow was not present on the latter occasion; and the degree was conferred in *absentia*. Full details of these events have doubtless found their way ere this from the English into the Boston journals. The correspondent of *The Daily Telegraph* in speaking of the oration in which the vice chancellor, Dr. Thompson, recited Mr. Longfellow's claims to the privilege of an honorary degree says, "the names of 'Hiawatha' and 'Enoch Arden' and 'Evangeline' sounded strangely amidst the sonorous periods of the Latin orations." If "Enoch Arden" was adduced by the Master of Trinity as one of Mr. L.'s claims to an honorary degree we ought not to be surprised that it "sounded strangely."

Oxford also gave an honorary degree to the Crown Prince of Denmark, on which occasion the Royal Family were "out in force;" and among them the ignorant old libertine, Prince Christian, husband of the Princess Helena who had such an aversion to him that she fainted away as the marriage ceremony was being performed. The cruel and almost brutal conduct of the Queen in compelling her daughter to wed this dissolute and degenerate scion of royal blood is denounced by every man and woman of England whom I have heard speak of it. Not long since, a distinguished Oriental scholar was presented to Prince Christian; the person who introduced him spoke of his learned and valuable work on the Talmud. But the poor brainless Prince was none the wiser for that, having never heard of the Talmud, but supposing that it was something in the Zoological Garden at Regent's Park. I recently heard a similar anecdote illustrating the ignorance of Scotch students which as I am assured by the best authority is strictly true. At a late examination of students who wished to enter the medical school at Edinburgh, where all candidates are required to pass a preliminary examination in literature and mathematics, twenty-eight out of fifty-six were rejected owing to their deficiencies in the commonest branches of an English education. One of the questions was the meaning of the word "hypothesis." One of the candidates thought it was "a machine for raising water;" another was quite positive that it was "something that happened to a man after his death." In history, the following question was put: "Will you give some account of Galileo and Copernicus?" One student replied that Galileo was a man who had committed five murders; another that Galileo and Copernicus were two gentlemen who had fallen in some battle; a third student affirmed with considerable confidence that Copernicus was "a compound of two metals." In view of this condition of things in the highest institutions of learning in the United Kingdom, we can appreciate the efforts that are being made in promoting university reform and in giving to collegiate studies a more practical direction and a wider scope.

## LIGHT IN A DARK PLACE.

BY REV. E. WENTWORTH.

Near the close of the cholera season of 1849, I preached for Rev. A. J. Crandall, at the Ebenezer Chapel, St. Louis, Mo. Some sixteen of that small congregation had fallen victims to the pestilence. Every house had been afflicted, and every pew in the church wore badges of recent mourning. As I was about entering the pulpit, I asked Bro. Crandall what improvement I should make of the late dispensation. "For pity's sake," he replied, "don't name the word 'cholera' to my people, it shocks them, frightens them, deadens their sensibilities; it will do no good, and will surely do harm even to allude to it in the pulpit." Acting on this suggestion, I preached on "Heaven," and led the mind of the congregation as far as possible from their terrible visitation. The effect was powerful—indescribable. Tears broke from eye-fountains that had been dry and parched for days and weeks. Smiles beamed through tears, as cheerful sunlight breaks through falling summer rain. The glory of the upper world lightened—where it failed to disperse the gloom of this. Shouts mingled with tears and sobs, and everybody in the house forgot the cholera, or felt that they were either invincible to its deadly shafts, or already beyond their reach, while they sung in conclusion,

"No chilling winds, nor poisonous breath,  
Can reach that healthful shore;  
Sickness and sorrow, pain and death  
Are felt and feared no more."

How can you expect to make low morals a befitting accompaniment to lofty thought?

## THE GREAT ERIE EMBROGLIO.

In *The Atlantic* for July is the best written history of this war. It defends Daniel Drew against Vanderbilt, and shows how the attempt of the latter was to practically control the communication of the West with the East. It also declares what this journal first made known, that it was a New England man who conquered them both in getting the presidency of that road, and will, it hopes, continue to conquer by taking it out of the stock gambling market, and making it a national security, solid and sure, payable and valuable. It says Mr. Drew managed his side in "the war" so much the abler, that he compelled Vanderbilt to mortgage all his property to the tune of thirty millions to get the sinews of war. Thus he describes the antagonists and antagonism:

The whole volume of stock last October amounted to about twenty-five millions. If Vanderbilt's purpose, therefore, was supreme control, he would have to purchase one hundred and thirty thousand shares. The fact that this stock was entirely in the street might, or might not, be in his favor. It would enable his agents to work more rapidly, but it also subjected his movements to observation, with the possibility of encountering an opponent who could either hopelessly embarrass the enterprise, or convert it into that species of victory which is worse than defeat. It remained for events to determine whether such an obstacle would disclose itself; but the King of Central well knew that there was but one person throughout all Wall Street who could contest supremacy with himself. This antagonist was Daniel Drew.

Three years younger than Commodore Vanderbilt, Mr. Drew is far his senior in all that pertains to the mystery of stocks. Not so wealthy, he is essentially more subtle; and in the present issue he had the immense advantage or working from interior lines. His connection with Erie has been a long one, and in the devious transactions which this intercourse necessitated, he had come to comprehend in minutest detail every "point" on which speculations in its stocks must hinge.

Mr. Vanderbilt, now pledged to the success of his programme, had bought up some fourteen millions of stock. The shares were well nigh swept from the market. Yet, with Erie rising day by day, the agents of Mr. Drew still continued to sell large quantities for future delivery on current rates, at both open and close board. The *claqueurs* of the Central clique were dumb at the recklessness with which their antagonist was plunging into inevitable destruction. This amazement, however, was but momentary. Placing on the street in one day the fifty thousand shares into which the fresh issue of bonds had been converted, Mr. Drew forced down Erie from 82 3/4 to 65, and at the same time sent his loan to the company as a "special deposit" to the banks.

Our narrowing space precludes any adequate portrayal of the immense explosion which followed upon this unique invention of Mr. Drew for "covering his shorts;" nor indeed is there a necessity for details. Its history is fresh in all memories. Probably from no single cause were the financial circles of New York ever so deeply and so continuously affected as by this strategic movement of the treasurer of the Erie. Never did the legal fraternity reap a more abundant harvest, nor the State legislators indulge in brighter dreams. Strangely enough, the feature which appealed most conspicuously to public attention was that of least practical importance. The litigation in the courts was a meaningless farce. All those injunctions, attachments, precepts, and affidavits which hurtled through the air, and served as texts for innumerable and ill-considered editorials, were employed by both parties, not because a great wrong had been committed, but simply as legitimate instruments for attaining a definite result. The injunction restraining the directors from the ten million issue came from Mr. Vanderbilt, not because he believed the act was criminal or illegal, but in order to gain time for freeing himself from his entanglement.

Indeed, the position in which the great railroad king found himself when the Erie "bear" closed upon him was one of the most peculiar and dangerous on record. It was not merely his Central programme that was at hazard, he was on the edge of what might have been the most startling financial failure of the century. Resolved to continue his hold of Erie, he had absorbed the new emission, and was carrying shares to the extent of twenty millions of dollars. With the depression of the market, his bankers compelled him to put up his margins, while his antagonist not only continued the short movement, but, by calling his loans and forming extensive alliances with the capital of outside cities, he produced a heretofore unparalleled stringency of the money market. If all the facts of this great passage of arms between these gigantic moneyed powers could be accurately related, it would afford one of the most thrilling chapters of financial history.

At present, however, they are veiled behind a cloud of conflicting surmises, and we only know that, after a few days of breathless anxiety, Mr. Vanderbilt emerged from his embarrassments triumphant and serene. Popular rumor affirms that he accomplished this by mortgaging his whole railroad and real estate property for a temporary loan of thirty million dollars, which he effected with a famous foreign house. Whatever credence this may receive, no smaller sum could have enabled him to wrestle on equal terms with his acute and remorseless antagonist.

There would be far more of mutual esteem and respect between the aristocracy and democracy did they know each other better.



July 23, 1868.

ZION'S HERALD.

351

## LINES

Written for the Semi-Centennial Celebration of the Wesleyan Academy, Wilbraham.

BY FANNY FALES.

We meet to-day where others met  
So many years ago;  
As then, June wears her coronet  
With roses all aglow.

Adown the river of the years,  
We haste, with sweeping oar;  
We reach the sea, through mists of tears,  
And then—are seen no more.

But O, the "Beautiful Beyond"  
Some who stood here have found;  
Some for the Lord are sowing seed,  
With laurels some are crowned.

Into the right, the Student's light,  
Out on the darkness swam;  
The wine of knowledge, yet, leads bright  
This fount at Wilbraham.

Some are in chains—nay, do not start,  
The links by Venus wove,  
Bind happy captives, heart to heart,  
In silken bonds of love.

Some from these portals marched to death  
Our starry flag to save;  
O, breathe their names with 'bated breath!  
Our Country's martyrs brave.

God bless the men who for us bled!  
Their scars are badges bright;  
We love the living and the dead,  
Who battled for the Right!

Salute the Stars and Stripes with cheers,  
With freedom's flag aloft!  
May all the swift succeeding years  
Find it unfurled, as oft.

We lift the cup of June, and sip  
The nectar of the skies;  
A tear may follow close the lip,  
For friends hid from our eyes.

Dear Father! heavenly Teacher! give  
Us wisdom from on high;  
Lessons from Thee would we receive,  
Learn how to live and die.

To Thee earth looks with grateful eye,  
Her sweet voice gladdens us,  
We lift our song with hers, and cry  
*Te Deum laudamus!*

Falmouth, Mass., June 17.

## CHARACTERISTICS OF THE PAPACY.

The discussion on Lay Representation in the Methodist Church has involved some of the broadest considerations, historical, scriptural, ecclesiastical. The following facts concerning the Papal See, by Dr. Stanley, have an interest in their relation to this world-wide and age-long controversy between clergy and laity. They are from the *Good Words*.

The Pope claims, and by a large part of Christendom is supposed to have, peculiar power, by which he is distinguished from every one else in this world.

It is important, therefore, to observe by what channel this is conveyed. He becomes Bishop of Rome, as all others become Bishops, by regular consecration. He becomes Sovereign, as all others become Sovereigns, by a regular inauguration. But he becomes Pope, with whatever peculiar privileges that involves, by the election of the Cardinals; and for this purpose he need not be a clergyman at all. Those who suppose that he inherits the great powers of his office by the inheritance of an Episcopal succession, mistake the case. If other bishops, as some suppose, derive their powers from the Apostles by virtue of an Apostolical succession, not so the Pope. He may, at the time of his election, be a layman, and, if duly elected, he may, as a layman, exercise, not indeed the functions of a Bishop, but the most significant functions which belong to a Pope. The Episcopal consecration, indeed, must succeed as rapidly as is convenient; and there is a dignitary whose special duty it is to confer that office,—the Bishop of Ostia. But the Pope, after his mere election, is completely in the possession of the headship of the Roman Catholic Church, even though it should so happen that the Episcopal consecration never followed at all.

In point of fact, the early Popes were never chosen from the Bishops, and usually not from the Presbyters, but from the Deacons; and the first who was chosen from the Episcopate was Formosus, Bishop of Portus, in 891. Two Popes have occupied the chair of St. Peter as laymen; John XIX., in 1024; Adrian V., in 1276. Of these, the former reigned for some years, and was ordained or consecrated with the accustomed solemnities. But the second reigned only for twenty-nine days, and died without taking holy orders. Yet in that time he had acquired all the plenitude of his supreme authority, and had promulgated "decrees modifying the whole system of Papal elections which, by his successors, were held to be invested with all the sacredness of Pontifical utterances." Since the time of Urban VI., in 1378, no one below the rank of Cardinal has become Pope. But this has no higher sanction than custom. As late as 1758, votes were given to one who was not a member of the Sacred College; and the election of a layman, even at this day, would be strictly canonical. It is worth while to pause for a moment on this characteristic of the Papal See, because it involves within it the recognition

of a principle which is enough to shake to its very foundation what is commonly believed to be the system of the Roman Catholic, and, indeed, of many other Churches. If the lay element can thus without impropriety intrude itself into the very throne and centre of ecclesiastical authority, and that by the election of a body, which is itself not necessarily clerical (for a Cardinal is not of necessity in holy orders), and which is subject to lay influences of the most powerful kind (for each of the three chief Catholic sovereigns has a veto on the appointment), it is clear that the language commonly held within the Roman Catholic and even Protestant churches, both Episcopal and Presbyterian, against lay interference in spiritual matters, meets with a decisive check in an unexpected quarter. If the Pope himself may be a layman, and, as a layman, issue pontifical decrees of the highest authority, he is a witness against himself, and against all who are disposed to confine the so-called spiritual powers of the Church to the clerical or Episcopal order.

Here, in this crucial case, the necessity of choosing "the right man for the right place overrides all other considerations; and if it should so happen that the College of Cardinals became convinced that the interests of the world and of the Church were best served by their choosing a philosopher or a philanthropist, a lawyer or a warrior, to the Pontifical chair, there is nothing in the constitution of the Roman See to forbid it. The electors of the chief Pontiff may be laymen,—the sovereign of the Christian world may be a layman. Whether we regard this as a relic of the ancient days of the Church, in which the laity were supreme over the clergy, or as the ideal towards which the Church may be gradually tending, it is equally a proof that there is not, in the nature of things or in the laws of Christendom, any such intrinsic distinction between the clergy and laity as to give to either an exclusive share in matters spiritual or temporal.

## CHRIST AND THE CHRISTIAN DOUBTER.

To see his general appearance would not be enough for Thomas; to hear his voice (which sufficed for Mary Magdalene) would not be enough; he must descend into particulars, and elect his own standards of judgment. How will Jesus Christ treat the doubter? A question of transcendent import! The doubter will come upon every age; on what principle shall he be encountered? After eight days Jesus Christ made a second appearance to his disciples, and the doubter was present; Jesus passed at once to the skeptical Didymus, and said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

Instead of resenting the slight which had been cast upon the veracity of his disciples, instead of rebuking an occasional absence from the Christian fellowship, Jesus Christ actually submitted to the very tests which the doubter himself had elected! He was greater in that hour than when he wrought the chief of his miracles. He gave, however, a gentle hint that the time of personal, sensuous revelation was just closing, and that the spiritual era was about to open. He said, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." It was an appropriate close of the physical dispensation, a powerful and convincing climax! Any other climax would have been a failure. A hand thrust into the wound finishes with most tragic effect what Simeon so well began when he took the child in his arms and sighed for rest. Thomas Didymus was the first doubter that entered into peace through the wounded Christ, and to-day there is no other plan by which the soul can steady itself but by resting on the same wounds, though in a higher and nobler sense.

Not only was this an appropriate conclusion of the physical testimony, but a most gracious introduction to the spiritual age: "Blessed are they that have not seen, and yet have believed." It was the old word. We heard it first on the Mount of Beatitudes; we hear it last on the way to Olivet, the Mount of Ascension; it was "blessed" at the beginning, it was "blessed" at the close; the changeful anthem, varying from the whisper of a breeze to the noise of a storm, began and ended on the same note. The last man who believed by sight was not so blessed as the first man who believed on testimony. Each age has been offered a larger blessing than that which was offered to its predecessor.

## TO HELL.

*Harper's Weekly*, for June 27th, has a very painful picture, because of its fearful truthfulness to real life. It is one of those symbolic representations which suggests, at first sight, the most impressive and solemn truth. It can be described in a few words. A carriage is returning from the races. On the back seat Youth reclines, with Craft at his side picking his pocket. Opposite, on the front seat, sits Youth again, with the Wanton at his side. Mephistopheles mounts the box while Death, filling the cup, is behind. A sign-board in the background points to home. It reads, *To HELL*.

This picture is strongly drawn. It is harrowing as a study, but still it expresses a great fact. How many who read this have a cloud pass over them as they call to mind dear ones who are returning from the races. Alas! husbands, sons, brothers, crowd into this carriage. The races symbolize gambling, and this is done at the stock exchange or club-room as well as at faro-table or the race-course. There is betting in Wall or State Street as demoralizing as at the Jerome race-course or Riverside Park. We must expect that crowds will rush to the Epsom or Derby races if the appetite is awakened by betting at elections or "selling short." If we have raffles at religious fairs, why not "gift enterprises" at the stores? If the grossest frauds are

hushed up and called "financial irregularities," and great thieves are compounded with instead of being sent to prison, surely it is no great affair to empty a drawer of a few dollars. Each is but a part of the whole. We cannot evade the moral law. Gambling is gambling, whether at the Brokers' Board or at the faro-table. Stealing is stealing, whether it be by Patrick McArdy or by the Hon. Broadcloth Craft.

We cannot escape the retributions which follow our rascality. We cannot hide from God's all-searching law. Young man, by all that is sacred in life, pure in affection, or rich in anticipation, beware of that carriage in which Craft and Lust ride. Trust not to the Mephistopheles, the intoxicating cup, speculation, gambling. Such ride not homeward to happiness and joy—they drive straight to ruin and woe. They lead *To HELL*.—*The Christian Register*.

## THE REMOVAL OF THE OBELISK TO PARIS.

Our dragoman was at Luxor when the French were taking down and getting afloat the enormous obelisk now in the Place de la Concorde at Paris, and of which the magnificent mate is still in place before the temple at Luxor (the finest obelisk in the clearness of its hieroglyphic figures in the world). The French sent a vessel with three captains, three ship doctors, three engineers and two hundred men to effect the transportation of this obelisk. They got there purposely at the height of one inundation, and getting as near as possible to the obelisk—it stood about thirty rods from high water—they stranded their ship, took out a large part of one side of the vessel, and went to work upon the obelisk. Having hung it from enormous derricks, they cut it off near the base (perhaps it was too long for the vessel, and with two thousand men (natives) at the ropes, slowly lowered it to the ground. An inclined plane of timber was made down to the ship, and on this it was slowly shoved on greased ways until it landed in the hold of the vessel. It took one year to accomplish this, with the aid of a vast force of natives. The inundation had risen just in time to float their vessel as the French got ready to sail with their treasure. They were three months getting from Luxor to Cairo, and how long getting home I could not find out. It is not strange that Louis Philippe, who ordered this national enterprise, should have had the various engineering expedients by which it was accomplished, engraved upon the pedestal he executed to receive the obelisk. England, to whom the mate was given, took warning, and never attempted to move it, much to the joy of all travelers in Egypt. There is abundant evidence in the sculptures of Egypt that the heavier stones were not moved on the Nile. They were put on sledges, ways of wood laid down and greased, and then they were drawn by an immense force of men, sometimes six and eight hundred miles, over the level country. Nothing short of a universal religious passion among the people can account for the extent of the sacrifices, the persistency of the efforts, the immensity of the scale on which their temple-building was carried on for at least two thousand years.—*Rev. Dr. Bellows, in The Liberal Christian*.

## UNAPPRECIATED TALENTS.

There is much force as well as truth in the following paragraph from the pen of Rev. Dr. Deems, albeit it may be somewhat strongly stated: "A man that hath any truth in him important to be given to his generation, need not much concern himself as to where he shall speak it. With what twaddle about unappreciated genius are we frequently sickened! Young men part their hair in the middle, roll down their collars, and go whining among weak school misses about the cold world. And others dream that if they had only such a position in such a city, such an editor's place, such a pulpit, such a theatre of display, they would shake the world. Many a young preacher, in an obscure country parish, has this temptation. Many a young poet, who cannot secure a publisher, gets into this fog. But it is all a mistake. It is a shrewd old world with which we have to deal, and it generally knows the price of things. There is little unappreciated genius, little world keeping that the world allows itself to lose, and no uttered sentence worth remembering has ever been forgotten. The world may appreciate some things too highly for a season, but in the long run the value of all things comes to be ascertained. Go, walk up and down in the wilderness, and say your say, and cry your cry, and just as true as the truth is in it, it will empty the city and fetch the people to your voice, or else God, who has most special providence of truth, will set you and your voice and your cry down in the very heart of the city to shake it."

## THE EAR OF DYONISIUS.

The "Fountain of Arethusa" is now only a small duck-pond. The "Ear of Dionysius" is one of the wonders of the world. It is supposed to have been a prison in which the tyrant Dionysius confined all suspected persons. It is cut out of the solid rock, and almost resembles a part of the ear in its form. It responds to the letter S, narrowing towards the top. Along the top runs a groove which collects the sound made in the prison, and carries it to a chamber at which Dionysius placed his ear, and hear every whisper that was uttered. Tell whether his suspicions were true or false. We were in the "ear" the charge of powder, and terrific. Our whole lounder. Then the echoes of slightest derful cut.







"The shoemaker must not go beyond his last," for one of them at least has shown to the world that he knew how to either crimp boots or form or direct the human mind. This same old shop, however, served in subsequent years a very useful purpose as a Chemical Laboratory.

We now pass rapidly over the intervening time till the close of the summer term 1831, when a crisis again occurred in the history of the Academy. During the six years that it had been in active operation, since it removed to Wilbraham, rapid progress had been made in all the elements of prosperity.

A Principal's house had been erected subsequently, replaced by the present convenient and commodious residence; the boarding-house had been enlarged by the addition of a third story; the almost useless workshop had been converted into a convenient Philosophical and Chemical Lecture-room and Laboratory; a considerable increase in the funds of the Academy had been made; a tract of land known as the Brewer Farm had been purchased, and the school had increased to an average attendance of one hundred and fifty or more pupils. The fame of Wesleyan Academy, and its learned and eloquent Principal, had extended from the Canadas to the Gulf of Mexico; his masterly speech in General Conference of 1828, on the appeal case of Joshua Randall, had commanded universal attention throughout the denomination; in a word, Wilbur Fisk was regarded as the coming man of Methodism.

The work begun by Ruter, had been carried forward with increased velocity and momentum by Fisk, until the educational spirit of his own denomination was fully aroused. Besides the Wesleyan Academy, similar institutions had been established in Maine, and in White Plains, and Cazenovia, in the State of New York. The General Conference of the M. E. Church had recommended that such institutions be established everywhere, one within the bounds of each Annual Conference throughout the borders of Methodism.

And from the middle schools, or People's Colleges, the denomination was advancing to the founding institutions for still higher education. Augusta College, in Kentucky, first, and next Wesleyan University, at Middletown, Conn., had been established. When the New York and New England Conferences united in establishing this latter institution for the Eastern section of the Church, all eyes turned again to Dr. Fisk as the man furnished by Providence for the place, possessing at once the required gifts and graces. He was elected President of Wesleyan University in 1831, resigned his Principalship in August, and soon after removed to Middletown to commence his work there in the upward grade.

After the resignation of Dr. Fisk, in 1851, Rev. Wm. McKendree Bangs, A. M., of the N. Y. Conference, was elected Principal, and held his office one year. In 1832, Rev. John Foster, A. M., of the N. E. Conference, and for three years preceding a teacher in the Academy, was elected Principal, and held his office two years. In 1834, Rev. David Patten, A. M., a recent graduate of the Boston Theological Seminary, was elected Principal. Dr. Patten's administration continued seven years, the longest, with one exception, in the history of the Academy. The school prospered during his administration, reaching an average attendance of about two hundred, and three hundred and fifty for the whole year. It was during this period that the Board tried the experiment of a partial separation of the sexes by erecting in 1838 a ladies' boarding house. This building was wood, three stories, seventy-five by thirty feet, and stood nearly opposite the present residence of the Principal. The experiment did not work well, and the building was subsequently removed to form a south wing to the boarding-house. It is related that the boys were greatly opposed to the removal of the ladies, and to show their indignation arranged themselves at the time of raising on the fence opposite, but not a soul of them could be induced to lift a helping hand. Verily, there is not much change in human nature yet!

In 1841 Rev. Charles Adams, A. M., was elected Principal, and held the office four years, and in 1845 Rev. Robert Allyn, A. M., was elected, and held it three years. These gentlemen had both had experience as teachers, the former for several years as Principal of Newbury Seminary, and the latter in Wesleyan Academy, and both subsequently been distinguished educators in the West. During these administrations the school gradually increased in numbers, averaging in 1848 an attendance of two hundred and twenty.

On the resignation of Mr. Allyn in 1848, Rev. Minor Raymond, A. M., of the New England Conference, was elected Principal, and held that position sixteen years, nine years longer than any one of his predecessors. Dr. Raymond's administration was marked not only by its unusual length, but also as being the period of the institution's greatest achievements and its greatest misfortunes. Grasping the work with an indomitable will, and with a purpose not to be thwarted by any obstacles, he accomplished what few men could have achieved in the same time. No matter how successful his labors may be elsewhere, still his life-work was in Wesleyan Academy. "Si monumentum queraris, circumspecte."

In 1851 Fisk Hall was erected, the noble structure in which we assemble to-day, whose walls fitly associate the first principal, a man of most saintly memory; the heroic fathers who in poverty laid the foundations of this mother of institutions; the liberal-hearted donors of the means to rear this structure; and the indefatigable exertions of him, the monument of whose zeal it is.

In 1854 the old laboratory of workshop memory was removed, and Binney Hall was erected in its place, so named in honor of Col. Amos Binney of Boston, one of the early benefactors of the Academy, and the first President of the Board of Trustees.

## LETTER FROM NEW YORK.

WEATHER—DEATH OF A WELL-KNOWN MAN.

New York, July 14, 1868.

In one respect, that of hot weather, thermometer ranging from 90 to 100, this and the 13th of July are much like corresponding dates in 1863; but in all other respects how different; then our generally orderly city was well nigh, if not entirely, at the mercy of a mob of the very worst character; now all is quiet.

May I ever be preserved from again witnessing the scenes I did in the great riot above alluded to; it made my blood almost boil to see a gang of young ruffians, boys from thirteen to sixteen years old, commence an assault on the Home for Colored Orphans, on Fifth Avenue, between 43d and 44th Streets, the crowd either cheering them on or looking with indifference; and in a short time the torch was applied to the extensive brick building, which was soon reduced to ashes. The helpless colored children—the inmates—scattering in various directions, not knowing where to go; meanwhile all the adjacent side streets lined with men, women and children, loaded with the plunder of the well-furnished "Home;" beds, bedsteads, looking glasses, bedding, all sorts of kitchen utensils, carried off by a constant stream of almost the dregs of the city. And this was only one of the many atrocities committed on these dreadful days, one of which in many particulars resembled Sunday from the unusual quiet that reigned through the city, as at night the work of destruction generally went on. Not a city car, omnibus, cart or other vehicle (except now and then a coach) was moving—all at rest, having been for several days

committees from the rabble, and whose orders, it seemed, the various owners and proprietors dared not disobey. But on this subject I must stop.

HON. GABRIEL P. DISOSWAY.

Many of your readers will be concerned at the announcement of the departure of this well-known and generally esteemed citizen. Very many of the patrons of THE HERALD were his personal friends. He died at The Clove—his residence—Richmond County, New York, on the night of the 9th inst. Late at night, very near the beginning of the 10th, his spirit suddenly, and very quietly, left its earthly house for the abode of the blessed. He died of congestion of the lungs, probably caused by over exertion during the day—a very warm one—in getting subscriptions for a philanthropic society. Scarcely can a benevolent or literary institution or organization of our Church be mentioned in which he did not take an active, and in many of them a leading part. Randolph and Macon College, at the South, the Wesleyan University, the Missionary, Tract and Sunday School Societies and the Local Preacher's Conference. Besides these, eminent was he for his services in institutions not immediately connected with the Methodist Episcopal Church, the University of the City of New York, the House of Refuge, the American Bible Society, the Colonization Society, the New York Historical Society. He was also a frequent and popular speaker; and to complete the measure of his usefulness, a graceful, ready writer, and on subjects that pleased and instructed hundreds of readers, especially the residents of this city, who will now much regret the loss of his pleasant articles about the early history of New York, contributed by him to most of its respectable newspapers.

Mr. Disosway married a Southern lady, and of the happy marriage thirteen children were born, twelve of whom, with their dear mother survive, and all of them attended his funeral. One child died in early infancy. The record is rare of so remarkable an instance, of so large a family so few dying.

I ought not to forget to mention to his credit, and as an example to others, that in no shape did he use tobacco, though when he did business as a merchant at Petersburg, Va., he was on all sides tempted to its indulgence. Much of the useless weed was sold there, and although all around him were tasting and trying it, he resolutely abstained, as he did from all alcoholic or intoxicating liquors.

A large and sympathetic assembly attended his obsequies, at the Trinity M. E. Church, Ninth shore, Staten Island, the beautiful county which he loved so well and for which he did so much; in the peaceful shades of the cemetery of the Moravian Church on the island now lie the remains of the worthy departed, near the graves of his Huguenotic ancestors. Let them sleep quietly together till the resurrection morn!

I may be mistaken, but will risk the opinion that in our Church no layman's death will be more sincerely and generally deplored than that of Gabriel P. Disosway. *Requiescat in pace.*

Yours truly,

MARTE.

## OUR BOOK TABLE.

HISTORIES OF CONGRESS.—The Thirty-seventh, Thirty-eighth, Thirty-ninth and Fortieth Congresses surpassed all their six and thirty predecessors in the scope of their legislation, in the glory of their acts, and in their influence on the destiny of the Nation. The Thirty-seventh Congress was called on to confront the Slaveholder's Rebellion; and the Thirty-eighth to undermine the great pillar of it; and the Thirty-ninth to continue the contest with treason, encamped in the person of Johnson in the White House, after its surrender, in the person of Lee, at Appomattox. Up to the time when the Thirty-seventh Congress met, slavery had always triumphed in the Capitol; when the Fortieth Congress adjourns the last vestige of its political power will be buried. This period of legislation is the most important in our history. All future politics will date from 1861. No public man's record prior to that date will either help or hinder him. Everything done before that date belongs to the old dispensation. We live in the new era—our history is only seven years old.

The best brief history of the Thirty-seventh and Thirty-eighth Congresses is by Senator Henry Wilson, and is published by Horace Fuller, successor to Walker, Wise & Co., of Boston. It covers the period extending from the installation of Lincoln down to the establishment of the Freedmen's Bureau in 1865. During these four years a very important series of enactments were made which indicate the moral growth of the North as it writhed in the furnace of affliction. First, they included the abolition of slavery in the District of Columbia, the repeal of its black code, the prohibitions of caste distinctions in railroads, the interdiction of the coast-wise slave trade, the repeal of the fugitive slave laws, the enrollment of negroes as soldiers, the enfranchisement of their wives and children, and finally the total eradication of human slavery within the United States. The history of those two Congresses is told by the Senator in a moderate volume of four hundred pages.

Mr. Wm H. Barnes takes up the tale of civic glory where the Senator ends it, and in his "History of the Thirty-ninth Congress of the United States"—an octavo volume of 636 pages published by Harper & Brothers—brings down the record of our national legislation to the 4th of March 1867. In another volume of the same bulk he will complete the history of the Fortieth Congress. By that time, in all human probability, parties will re-organize and an entirely new class of questions come up for discussion. The great question of the century—that of absolute equality of rights both in Church and State—will then, we believe, be settled for all time. Mr. Barnes at greater length than the Senator describes the origin of the Freedmen's Bureau, of the Civil Rights Bill, of the Constitutional Amendment fixing the basis of representation, of the Tenure of Office Bill, of the Military Bill and other nearly equally noteworthy enactments. All the important votes, with the ayes and noes are given; and at the end of the book there are brief biographical sketches of all the members who sat in the Thirty-ninth Congress. The volume also is adorned with steel portraits of eighteen members—opening with that of our candidate for the Vice Presidency, Schuyler Colfax. Both of these volumes are indispensable to all our supporters;

no one can get elsewhere within so brief a space, such full and impartial records of the great war Congresses.

PERSONAL PIETY. A Help to Christians to Walk Worthy of their Vocation. This beautiful little book, from the Protestant-Episcopal Society, is more beautiful within than without. It is a reprint from the London edition, where it has passed through seven editions. It ought to pass through seventy. If you wish for a little present sweeter than honey and the honey-comb, buy this devout and practical talk on the beauty and manner of Christian living.

SERMONS BY REV. NEWMAN HALL, Sheldon & Co., Gould & Lincoln. "He hath an unction from the Holy One," would be a good motto for this volume. That divine anointing pours down its pages as the sacred oil down Aaron's beard, even to the skirts of his garments. It is full of Jesus. Cold rationalistic critics will be so dazzled by this simple brightness that they can see in it neither philosophy nor any other to them good thing. But to the longing soul it will be found full of light and warmth and divine life. His sermon to the colored church in Washington, or "Let the brother of low degree rejoice in that he is exalted," is a fine model of a simple, heartfelt style. Not less easy is his talk before Congress, no flattery in one, no patronage in the other. A few hymns in the same spirit conclude the volume. "Only great as I am good," is his motto. There is none better.

THE HOUR WHICH COMETH AND NOW IS. Sermons by James Freeman Clarke, William V. Spencer, is a volume of the opposite sort from Newman Hall's. Yet the two preachers have some points in common. Simplicity and directness of statement, and earnestness to the measure of their faith, mark both minds. Freeman Clarke is not a scholarly, recondite thinker like Hedge, not a poetical philosophic mind like Bartol, not a natural orator like Collier, not a brilliant declaimer like Bellows. He is more simple, direct, common-sensical, than these his associates. These sermons are discussions of Christianity from his point of view, practical and instructive, but without the vision and the faculty divine that true faith in the Lord Jesus alone imparts. At times he almost sees men as trees walking, as when he portrays the power of Christ over believers, (p. 274.) But even then he shrinks back as if appalled by the glorious vision of Christ the Lamb of God, the recreator of fallen man, and begins to apologize to his Unitarian brethren for dipping his feet in the warm, life-giving current of Christian faith. If he were but converted his whole church would feel the shock; for more than any other of their ministers does he hold the discordant mass together. Christians should make him a special subject of prayer.

HOW SHALL WE PAINT OUR HOUSES? A Popular Treatise on House Painting, pp. 216, D. Appleton and Co. More nice houses are going up in America probably than all the world beside. How to make them comely is getting to be a choice and popular art. This essay will be found full of instruction on one department of their beautification. It teaches how to compound the desirable colors, as well as what are desirable. Every householder will not regret the dollar he shall pay for this book.

Publications received since our last:

From Lee & Shepard—Appleton's cheap "Burns;" Dart's Freight Computations; Midshipman Easy; Punch's Pocket Book, Appleton's Cheap Edition.

From Ticknor & Fields—North American Review; Tale of Two Cities and Great Expectations.

From A. Williams & Co.—The Protestant Episcopal Church, &c.; The Cornhill Monthly; The Children's Friend; Band of Hope Review; Good Words; Harper's for August; The Ladies' Friend.

From Adams & Co.—Nahant and What is to be seen there.

From Nichols & Noyes—A Run through Europe, Benedict; Punches' Pocket Book of Fun; Midshipman Easy, Appleton's.

From H. B. Fuller—A man in Earnest, &c., by Robert Collyer.

From Little, Brown & Co.—Familiar Quotations.

The Guardian of Health, Dr. Cornell; The Bible Repository, Salem, Mass.; Galaxy for August; Eleventh Annual Catalogue of Mount Union College; The Union Pacific Railway; The Bible Repository; Auditor's Report City of Boston; The Ladies' Repository for August.

## Quarterly Meeting of the Tract Board.

The Board of Managers of the Tract Society of the M. E. Church held a quarterly meeting on Wednesday, July 8, at the Book Room Chapel, J. O. Fowler, esq., in the chair. The circulation of the *Good News* was reported to be 59,500, the highest number reached at any time except during the war. The prize anti-tobacco tract, recently approved by a committee of the Board, was reported to be in the hands of the compositor, and would soon be published. It is said to be a very superior tract.

The grants made by the Executive Committee at New York during the quarter amounted to 783,547 pages of tracts and 48,816 copies of the *Good News*, besides primers, Picture Papers, etc. The value of the quarter's grants was \$1,609.39. These grants were made to over thirty Conferences. Among the heaviest grants we note 169,120 pages of tracts to the Georgia Conference, 108,769 pages to the Newark, 88,240 pages to the New Jersey, 85,283 pages to the New York East, 47,988 pages to the New York, 32,680 pages to the Baltimore, and 31,680 pages to the Black River Conference.

The Board also voted to locate a Committee of Finance and Applications for Aid at Philadelphia for the convenience of brethren doing business with the Methodist bookstores in that city. The names of the Committee will be announced hereafter.

DANIEL WISE, Cor. Sec'y Tract Society.

The following item speaks for itself:

By order of the Joint Board of Trustees and Visitors of Wesleyan University, the heartfelt thanks of this body were presented to Isaac Rich and Daniel Drew, esqs., for their munificent gift at the late meeting of the Board, increasing the invested funds of the University by the large amount of \$130,000, and it was ordered that this vote be published.

TRINITY CHURCH, CHARLESTOWN.—Rev. Matthew Hale Smith will preach in this church on Sunday next. Afternoon, subject, "Lay Preaching in London;" evening, "Muller."

We would remind our friends who send us articles for "The Righteous Dead," that we insert all in the order of time. We have got along as far as May, now; we hope, some time, to catch up.

We call attention to the advertisement of the celebrated *Walter Grape*.



# THE HERALD.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

TO READERS AND CORRESPONDENTS. All leaded articles, not credited to other journals, are original.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

## AROUND THE CROSS.

On that Jerusalem knoll, where the rude cross-bars were thrust loosely among the loose stones, hung in the heat of a Torrid Spring sun, three forms. The outer ones were stalwart, bronzed, rough, evincing toil and rudeness as the portion of life that had fallen to them. The central one was of gentler mould; and though hardened by necessities, seemed soft and delicate as they who dwell in king's houses. Around the crosses all classes were gathered. The Governor's deputy sat upon his horse, calmly controlling the seething crowd. The officials of the church, clad in their sumptuous robes, stood near, conversing together, gazing on the central Person, saying to those who were hastening to offer him some relief, as he burst forth in a language they could not fully understand, "Let be!" Others, less restrained by official feeling, surged by, mocking and wagging their heads. Yet others of the lower orders rage upon him with open-mouthed foaming. Far off, behind the tumultuous mass, appear the timid forms of women, gazing on the victim with unspeakable sadness, almost fainting with distress. Behind them more timid disciples now and then emerge from their hiding-places, and give stealthy glances on Him whom they have once proudly followed through the same multitude, abashed or applauding, over, perchance, the very crest where he now hangs bleeding amid their mockery and rage.

That scene has been reproduced by innumerable pencils and pens, has been the centre of yet greater conflicts, still raging, that have covered all the civilized regions of the earth. Wherever Christ comes, and He cometh everywhere, there He appears in his final and supreme attitude, on the cross. Around Him instantly gather the people; kings draw near, hostile priests, philosophers with searching gaze, poets with eyes in fine frenzy rolling, politicians anxious to see how they can exclude him from the State while professing to serve Him, artists thrilled with the majesty of the subject, and vainly seeking to print it on their marble or canvas to their own, not its, eternal fame; warriors thrusting their spear afresh into His side, and fancying they are able to conquer the All-conqueror; religionists of many phases of belief, ritual as Pharisees, skeptical as Sadducees, rigid as Essenes, trying to bring this event into harmony with their schemes, if they cannot, as more desire, expunge it from the realm of faith or polity, of creed or reason.

Behind them still stand the truly loving disciples, sometimes fearful of this surrounding mob of the mighty and the mean, sometimes half doubting the very divinity they see thus violently assailed, and seemingly weak unto death, but oftenest calm, confident, triumphant, knowing his power to save, and feeling from that brow, those hands, that side, the blood of salvation flowing, cleansing and life-giving over their sin-corrupted souls.

The crowd culminates at his cross. They are not few nor unexcited at his cradle, in his wanderings, around his ever-changing pulpit, but they are the most numerous and most excited around the cross. There the mysterious life assumes the deeper mystery of death. There the Spotless suffers the doom only due to the spotful. There the Being that raises the dead submits unresistingly, seemingly powerlessly, to the dread destroyer. The Worker of miracles has lost his wand. Sampson is bound, is strengthless, is dead. He is no Mighty One. His miracles are fabulous; his holiness, unholy; his atonement impossible. So still they contend, and so still hangs the Son of Man, the Son of God, upon His everlasting cross.

Yet above all the tumult of the mocking, all the scrutiny of the skeptical, rises the adoring faith of the blest believer. He knows the significance of the event. The blood that has poured from all the altars of man for ages and ages here finds its solution. Heathen fathers have given the fruit of their body for the sin of their souls. Agamemnon and Jephthas sacrificed their most beloved Iphigenias. From the garden of Eden to the cross, in all the length and breadth of human history, has blood flowed for sin, of birds, of beasts, of men. Modern theology, apart from the Bible, can give no reason for this universal act. Around the cross we see its

profound significance. Here it shows the divinity of its origin and end. Christ, the Lamb of God, was a light enlightening the most darkened of nations and ages before He appeared in the flesh, and consummated in His person the universal practice and sentiment.

The cross is the solvent of all ancient religions. It is their only solvent. It none the less illustrates and unifies all modern faith. The very enemies of the Saviour use this title to express the depths of their needs and desires.

"I made me Kings and Saviours,"

cried the Chief Priest of hostile unfaiths. They seek an extinction of sin, a remission of its effects. They wish death stripped of its awful mystery and terror, an absolution of condemnation, and perpetual blessedness. These only are found around the Cross. There is the Victor triumphing over death, even while strangled in his embrace. There is the Sacrifice offering himself for the sins of the whole world. There is the One, the Only One, who is exalted to be a Prince and a Saviour, able to cleanse from sin, in his own most precious blood; to remit all past transgression, and to grant everlasting life.

Gather, then, all mankind around the Cross. Not with the haughty coldness of the Roman, the bitter pride of the priest, or the foaming fury of the populace, but with the tearful heart of the Magdalen, the serene confidence of John, the full assurance of Madonna. Let no debates as to the what and how of this vicarious sacrifice agitate or weaken your faith. Believe with the last great writer on this theme, whose introductory paragraph outweighs his whole volume, that this "subject matter, so vast in the reach of its complications, and so nearly transcendent in the height of its reasons, yields up easily to faith its practical significance, when refusing to be theoretically mastered, as yet, by the understanding." Leaving out the "nearly" and "as yet," as excuses for an attempt to solve the insoluble, take these words as expressive of the demands of God in Christ on the soul of man. Belief with all that soul, its heart, its mind, its strength,—love with all these, its powers,—devotion of them all to the passion of love and faith,—these alone will clear up the sublimest of all earthly events by the life that will thus flood every recess of our being. Thus the veil falls. The centurion's, the penitent thief's experience, is ours. "He saved others," we joyfully exclaim; "he saves himself, he saves me." Thus shall we attain the centre and soul of Christian life, the exulting strain of the apostle, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

Come, then, weary, wandering soul, lost in the maze of Christless speculation, tossed on the wild billows of the salt and barren sea of unbelief, leave the dainty word-mongers and narrow idealists, with their contracted imaginings and darkened reason, and in awe, penitence and praise, with outpourings of love and in-floodings of peace and joy unutterable and divine, dwell forever around the Cross.

## THE CHIEF JUSTICE.

No man of the hour is so bemoaned as Chief Justice Chase. From a position of unexampled respect and honor, he seems to have fallen into hopeless shame. Journals of moderate sentiments call on him to resign; clergymen, whose past faithfulness has not always seemed to stand every strain, make lively comparisons of him and his successful rivals on either ticket. He has sold himself for naught, cast away for "what seemed the shadow of a kingly crown," a long, rich renown.

"So fallen, so lost.  
The glory from his gray hairs gone  
Forevermore!"

Yet there are grounds on which he will essay to stand; grounds that the public should, that posterity will consider. That he has an ambition to be President, is undoubtedly true. Many another great man has been possessed with this desire. He that desireth it, as he that desireth the office of bishop, desireth a good work. And some of the latter have not always been over-modest in seeking that which they covet. To direct and develop the policy and working of a great nation, has ever been a laudable passion. The world's wars are but its outworking. He failed to see that the great general who superseded him with his party, and with the people, by saving the nation, had fairly earned its chieftainship. He craved the sceptre. Did he stoop too low to grasp it? Did he cast away all his birth-right for not even a mess of pottage? There is no positive knowledge that he formally accepted the platform of the party of the life-long opponents of his ideas. There is proof positive and repeated that he sought to make that party accept his ideas of negro equality. This doctrine he has repeated in several letters, published, some of them, since the Convention met. He sought to bring that party out of its bondage to false

principles, back into the liberty it once enjoyed. So far his action is justified to himself. He said, "If I can but be the instrument of raising this party to the lofty level of my own principles, I shall have removed forever from the nation this long tormenting plague. I shall have established forever the root principle of the Declaration of Jeffersonian Democracy." Every caricature has acknowledged his faithfulness to this idea. Whether seeking to save a man plunging down Niagara with a cane, whose man's head was cut in ebony; or as doctor submitting to a sick patient a glass with the black man dancing in the centre of the cup; or as clergyman marrying a white-bellflowered, hard-looking lady called The Democratic Party to a black gentleman; all these points have recognized his consistency. Is it so? If so, then his future will not be as bad as it looks. For a nomination he has not, like Webster, sold out his anti-slavery principles. He has made no Seventh of March speech. He knew he could save that party from utter destruction, and he only. He knew this could be done only by their adoption of radical ideas, and of a bolder and better policy than their antagonist. He made the offer, urged it, and it was rejected. They pass on to death. Do they drag him with them? It remains to be seen. Bad as his case appears, he may yet perhaps show that he has not really meditated or committed treason to his life and fame; that if he stooped too low to conquer, he did not throw away his principles.

If he accepted the platform, he went far too far; though that, with all its bitterness of denunciation of the ruling party did not deny the right or propriety of negro suffrage. It erred in giving the decision of this question to the States, but this the Republican party also did, an unnecessary deed of folly and wrong with these, a natural one with those. But even here he may have said, "If I am President, I interpret this platform after my own mind. I will rule radically, righteously, whatever that may say."

Let him have the credit of his intentions. He may stand absolved at the bar of his conscience. He has failed. The party preferred their habit of sin and defeat to a change of heart and a new life. For this the Chief Justice is not to blame. He sought to save them, sought selfishly, it may be, ambitiously, too warmly, but did he sacrifice his principles? If not, he will survive the present wide and deep displeasure. If he did, nothing can save him from the worst infamy of any American.

## THE FOLLY OF ASSASSINATION.

That form of murder which is known as assassination, has been very common thus far in 1868. In North America, Mr. McGee, a rising politician of the Canadian Dominion, has fallen a victim to it, and the motive of his murderer remains a mystery; for though the crime has been charged to Fenianism, no proof has appeared that the charge is strictly well founded,—and it is the custom to put upon the Fenians more responsibility than they ought to bear. In South America, Gen. Flores was assassinated some months since, but very little has been published that can enlighten us as to the reason of his murder. In Europe, Prince Michael, ruler of Servia, was butchered when on a public walk at Belgrade, and one of his relatives shared his fate. An Irishman named O'Farrell lately sought to murder Prince Alfred, Queen Victoria's second son, then on a visit to Australia, barely failing of success, and inflicting a severe wound on the Prince. This last attempt at murder was attributed to Fenianism, but the assassin's dying confession shows that he acted alone, and from his own inspiration, having had neither adviser nor accomplice. The motives of the Servian assassins are not stated, and it is possible they may have been of a personal nature, and not political, eastern rulers sometimes giving peculiar offense to some of their subjects, which lead to prompt acts of revenge. Returning to our own country, we note that acts of assassination have been very common at the South, the object of the assassins being to intimidate Union men. The two most remarkable victims are Dr. Ashburn and Major Lawrence, but the list of the assassinated is large.

In all these cases, failure has followed fast upon crime, unless we assume that personal revenge had something to do with the murders that were perpetrated, and that the man who obtains revenge is successful in his immediate purpose. O'Farrell was hanged shortly after he fired his shot, though Prince Alfred had requested his life might be spared. The murderers of Gen. Flores gained nothing by their crime. There is no proof that the killing of Mr. McGee was other than a failure. If Prince Michael's death was owing to political feeling, the assassins accomplished nothing; as the Servian government was not shaken in the least,—and two of his slayers were promptly arrested. In regard to the killing of Union men at the South, the only effect has been to make the loyal people more determined than ever to complete the work of reconstruction in such a



manner as to leave the violent and dangerous classes no opportunity to regain that power which they so wantonly abused. The blundering involved in assassination is as remarkable as the criminality that belongs to it.

We believe this holds good with respect to all acts of assassination, and that there is not an instance in which the crime was useful, either to its perpetrators or to the party to which they belonged, and in the name of which they acted. The murder of President Lincoln was not desired by the South, but it was the work of Southern partisans, who professed to avenge Southern wrongs, and who hoped to throw the North into hopeless confusion; but the effect was greatly to injure the South, and to send most of the assassins to the gallows or to water-girdled prisons. In England, the various attempts that were made to murder William III. were attended with the effect of increasing his power, while many of those who barely failed to kill him perished miserably. The Rye House Plot was as useful to Charles II. as it proved fatal to the men who formed it. The assassination of Cromwell was sought on more than one occasion, but only to fail, and sometimes to bring death to the seekers; and it was fortunate for the royalists that their fiercer partisans failed, for had they succeeded, in all probability, there never would have been a restoration of the House of Stuart. The long continued oppression of the English Catholics was largely due to the part which a few hot-headed men of their faith had in that most extraordinary of all conspiracies, the Gunpowder Plot. The impression created on the English mind by the design to blow up the King and the two Houses of Parliament was two centuries in losing its force, and the Catholics were restored to the enjoyment of their rights only at a date within the memory of middle-aged persons of this generation. The conspirators were punished, but the innocent had to suffer with the guilty, to the extent of living under proscription, a proscription that lasted until after their grandchildren's grand-children had passed from the stage of life. The Test Act of Charles II.'s time never could have been passed had not men believed in the Gunpowder Plot, of which the Popish Plot was the legitimate child. The various attempts that were made to take the life of Queen Elizabeth had the effect of increasing her popularity, and of strengthening her government, while many of those who would have murdered her were made to swing from the Tyburn tree. In Scotland most of the assassins of Rizzio came to grief; and those of Darnley were involved in great ruin.

The remarkable assassinations that occurred in France during the contests that grew out of the Reformation and the Reaction teach the same truth. The assassination of Francis Duke of Guise was injurious to the Huguenot cause, though the Huguenots were only suspected of having been concerned in it. The assassination of Henry, Duke of Guise, by Henry III. was most injurious to the King, and led to his own assassination in a short time; but the killing of the King helped turn popular feeling the other way, and destroyed whatever hope the House of Lorraine had of succeeding to the House of Valois. There was nothing that did more to help the House of Bourbon to the French throne, in the person of Henry IV., than the assassination of Henry III. Henry IV. was assassinated in his turn, if we so say,—“The three Henries,” as they had been called, all perishing in the same way, falling under stabs. Henry IV.'s murder was attributed to fanatical Catholics, and it had a very prejudicial effect on the Catholic cause. In the Burgundian and Armagnac wars, two centuries earlier, the assassinations of the Duke of Orleans and the Duke of Burgundy had most disastrous effects on the affairs of France, which long were felt. Mischief haunted the men of violence, and those who took the dagger perished by the dagger. In our century, the first Napoleon was greatly assisted in his purpose to become an Emperor by the attacks of assassins,—inventors of infernal machines, &c.,—as the orderly portion of the people saw it was necessary to have a strong government set up. The course of the coming Emperor in regard to the Duke of Enghien was very much of the nature of an assassination,—and, accordingly, it is well known that no other act of his life ever did Napoleon so much injury as followed from his having had that Bourbon prince shot, after a mock trial. Louis Philippe was oftener attacked by assassins than any other modern sovereign, but he always escaped, and the assassins rarely failed to reach the guillotine,—or to be reached by it. Orsini's plot for the assassination of Napoleon III. utterly failed, and the Italian was sent to the scaffold.

Italian history of the middle ages is full of acts of assassination. They are too numerous to be specified, but it is safe to say that a critical examination of their history would show that not one of them was a success, and that in most instances they proved eminently disastrous to those who took part in them, or for whose

supposed benefit they were undertaken. Assassination was an Italian institution, and the long degradation of Italy may be in part attributed to this fact.

Spanish assassination was at the height in the reign of Philip II., who gamed in the business of private murder almost as comprehensively as he carried on war against the rights of man. He was “the secret man of blood,” and his bravos were active in various parts of Europe, wherever he had enemies or wherever there were men whose existence was inconvenient to him. The effect was signally bad for his interest. His endeavors to have Elizabeth of England killed exasperated her and her subjects, and made them active agents in pulling down the Spanish power. He caused William the Silent to be assassinated, but that very act did more to form the Dutch Republic than could have been done had the Dutch defeated the Spaniards in a series of pitched battles. Philip II. was a sort of Old Man of the Mountain, for he sent out assassins to his work with as much of method as ever did those Asiatic potentates from whose history we have derived the word *assassin*. He thought he was simply having his judgments executed, and by no means classed the deeds he inspired with ordinary acts of assassination; and his priests and other advisers furnished him with arguments, alike abundant and illogical, in support of his system of private murder. He would turn upon his instruments and seek their assassination. Such was his treatment of the famous Antonio Perez, whose career belongs to the romance of history. Perez was the principal person in the work of assassinating Escovedo, and that work was done for the King; and yet Perez himself, when in exile, was assailed by bravos in the employ of his former master. Another member of the great Austrian line, Ferdinand II., Emperor of Germany, took Philip's view of sovereign power, and had Wallenstein assassinated,—a deed that has ever since remained a blot on the history of the imperial family.

In Russia, assassination was as regularly re-organized, and almost as much supported by opinion as ever it was among the Romans,—the Russians calling it their *Magna Charta*, or the means by which they kept their Czars in order. Peter III. was assassinated, after he had been dethroned by his wife, who became Czarina, Catherine II.,—and there can be no rational doubt that Catherine was a party to the murder. It was proposed to her son Paul that she should be murdered, but he would not consent that the attempt should be made; but that the proposition should have been discussed shows how dangerous was the position of the Czarina, and that she “reigned in the midst of alarms,” and “dwelt in a horrible place,”—the proper consequence of the manner in which she had reached to imperial power. Paul succeeded to his mother in 1796, and was assassinated in 1801; and when the coronation of his son, Alexander I., took place, a French lady wrote to Fouché that the Emperor walked preceded by the assassins of his grandfather, followed by the assassins of his father, and surrounded by those who were destined to assassinate himself. Alexander was in a certain sense a consenting party to his father's murder, for he knew that what was going on could have no other termination than Paul's death; and his remorse is supposed to have had much to do with the gloom in which his latter days were passed, and with his early death.

Thus much for modern assassination. Ancient assassination was something very different, but it seldom worked well for assassins; and some of the most remarkable events of antiquity may be said to have derived their coloring matter from the assassination of great men. The murder of Julius Cæsar, for example, affects the world to this hour, and probably ever will affect its course. But the subject is too great to be handled at the close of an article, and we may write of it at some future time.

#### THE METHODIST QUARTERLY FOR JULY

Comes a little late, but well freighted with valuable articles. Rev. D. A. Wheden furnishes a paper on the Greek text of the New Testament, interesting to all lovers of God's word, and especially to all who study the Bible in the original. Since the autograph manuscripts, as well as the apographs, i. e. copies from the former have been lost, the original must be reconstructed from the oldest manuscripts, versions and quotations from the earliest Christian fathers. This is what is called biblical criticism, and has developed and employed the best intellects since the revival of letters.

The reviewer divides the history of New Testament criticism into three periods. The first covers the formation of the received text. The second is the age of investigation and gathering of materials. The third period—which is reserved for another paper—is that of the employment of these materials in the reconstruction of the texts. Thus it will be perceived that the received text was unfortunately established as a stand-

ard in the first period instead of the third. In view of this fact, the argument for a new translation is very strong. Mr. Wheden is a clear and vigorous writer, and has always chosen excellent themes for his contributions to the Quarterly.

Rev. T. Webster continues his historical sketch of the Methodist Episcopal Church in Canada, detailing the causes of the separation and the early struggles of the church when public opinion was intolerant, and the government opposed and despised them. The writer displays so much historic talent that we are not surprised at the recent request of his Conference that he should devote his time to a complete and elaborate history of the M. E. Church in Canada. We hope that he may live to bring the history down to the day of the re-union of this fragment of Episcopal Methodism with the “church of the future,” the world embracing, ecumenical Methodist Episcopal Church.

The third article is from the pen of Prof. J. P. Lacroix. He reviews M. Guizot's *Meditations on the actual state of Christianity*, and the attacks which are now being made upon it. Guizot is a palm tree, bearing fruit in old age, standing in the arid desert of French infidelity and Papal bigotry. A rare sight indeed is it to see among the godless statesmen of France a man of deep personal piety, devoting to Christian apologetics talents which have swayed the politics of the Empire. In the volume under review he sketches the awakening of Christianity in France in the nineteenth century, and then like Hercules assailing the impious Titans who warred upon Jove, he boldly assails the giant foes of Christ, Spiritualism, Rationalism, Positivism, Pantheism, Materialism, Skepticism and Atheism, marshaled by their great leader, General Impiety. The weapons of his warfare and triumph are not abstruse metaphysical arguments, but the universal intuitions and common sense of mankind.

The fourth article is on the Reformation of Criminals, by Rev. B. K. Peirce, Chaplain of the House of Refuge on Randall's Island. The writer having been connected for several years with reformatory institutions, is well qualified to write on this important topic. He appreciates the improvements in the spaciousness and comfort of prisons, while he asserts his belief that while prisons have been reformed, prisoners have not. He then eloquently pleads the cause of the voiceless prisoner against the oppression of grasping contractors, immoral overseers, and depraved under officers, claiming for him more moral and religious instruction, and the exclusion of all bad influences. He does not fall into the weak sentimentalism of the day that the purpose of the prison is wholly reformatory, and not penal, but he claims that punishment and reform should go hand in hand. He advocates such a change in the penal code as to abolish time sentences, and to substitute reform sentences, i. e., that the convict be incarcerated till, by reliable tests, he has demonstrated that he has the will and the power to gain an honest livelihood. Only the incorrigible would then be imprisoned for life. The experiment in the Irish penitentiaries of graded prisons, beginning with solitary confinement, and ending with a term of remunerated labor outside the prison walls without armed guards, is a wonderful success. Not more than five per cent. of those discharged from the intermediate prisons during the past fourteen years have relapsed into crime! The writer passes severe but merited censure upon the system of political interference with the management of prisons whereby the officers are made the spoils of party success, and experienced and qualified men are supplanted by mere mercenary office-seekers, destitute of the first qualifications for their delicate work.

The fifth article is a review of Motley's *United Netherlands*, by Prof. Henry M. Baird. The writer with genuine historic tact selects portions of this great standard history, and joins them together in such a way as to give the reader a panoramic view of the great events which originated an independent nation on the map of Europe. Yet we must say that no review can be a substitute for the glowing pages of the vigorous and impassioned Motley, who by a single bound has taken first rank among the modern historians of both continents. Let the writer who wishes to know the art of Flemish minuteness of detail without tiresomeness, of vivacity without loss of historic gravity, study Motley as his model. He will find also this historian capable of throwing an intense dramatic interest around the subjects of his narrative, as any one will readily discover who reads the cruise of the Invincible Armada and the siege of Antwerp.

The sixth article, by Dr. H. Mattison, is a statistical argument demonstrating the decline of Romanism. After remarking that the boasted increase of Catholicism in America is largely a sounding of trumpets to appall the timid, he proceeds to show by the best authorities that the number of Papists in the whole world is 195,000,000, and the number of Protestants is 96,900,000.



The latter have all—with the trifling exception of converts from Paganism—been won over from the ranks of the Pope in the space of three and a half centuries—half as many as now worship the beast and his image. He then shows a Protestant gain of two millions in France, sketches the recent unexpected insurrection of Austria against the claims of the Papacy, and the decay of Spain and Portugal as a political power once the bloody right hand of Rome, and the revolt of Italy against priestly oppression, with the confiscation of more than two thousand monasteries and nunneries, and the investment of the proceeds as a common school fund. The Papal population of Ireland has decreased more than forty per cent. He admits the growth of Romanism in England, not only among the ignorant but among the highly educated, and he promises to give the status of the Papal Church in the New World in a future number.

After reading the summary of Foreign Religious Intelligence, the Synopsis of the Quarterlies, and the Book Table, rich with discriminating criticism, we lay down the July number congratulating the M. E. Church on the possession of so scholarly an organ for the expression of her higher Christian thought.

#### COMMENCEMENT AT WESLEYAN UNIVERSITY.

The exercises of the Commencement at Middletown were of unusual interest. The Baccalaureate, by Dr. Cummings, was on the text, "Put on the Lord Jesus Christ." It was an able and forcible presentation of the vital centre of Christianity. He commenced very happily by narrating the influence of this text in the conversion of Augustine, which exhibited the power of the Word and the Spirit upon the human heart. When a dissipated youth, walking with a friend in a garden, he picked up a scrap with this verse upon it. He had been faithfully fulfilling the lusts of the flesh. He now none the less faithfully put on the Lord Jesus Christ. Putting on great men, was an ancient phrase. To put on Plato, Aristotle, Alexander, was an expression common to that time. To put on Christ was to be filled with his spirit, regenerating and sanctifying, and to conform to his nature and will. What this requires was well unfolded. The man in Christ Jesus was portrayed. Especially eloquent was he in denouncing the base, mean and wicked prejudice of color still resting on all the land. He declared that the only result of the working of principles and events was to abolish this stigma and sin. His words should find verification in every department of Christian life.

Dr. Nadal set forth the conquest of the Cross upon society, in the evening discourse before the Missionary Association. His elucidation of virtue, the essence of Christianity, as compared with other God gifts, was fresh and striking. Its universality of claim and possible possession, its unbarren quality, by which it differs from all other faculties, its potency over all gifts, making them ever its servants if they would be honorable or permanently successful, and its dependence solely on Christ were all forcibly stated. The ameliorations of the world by Christianity were succinctly summed up. The discourse was worthy of the prospective President of Dickinson.

Horace Greeley spent an hour Monday evening in an extempore talk on the Progress and Regress of the Times, or the Dreams of Youth as answered by the Realities of Age. He seemed to think that subsoiling and underdraining were the only real achievements of the last quarter of a century. Having no real faith in regenerating Christianity, he is in danger, with all his largeness of soul, of falling into the hopelessness of Strauss and Draper and all materialists, who as surely run to seariness of leaf and wintry barrenness as the material world which their philosophy and religion parallels.

Rev. James E. Latimer (since doctored) gave an earnest and able discourse on Tuesday evening. He examined and refuted the attempts of modern scholars to eliminate God from creation, material and spiritual. Mansell, Hamilton, Mill, Hegel, Emerson and others were tested by this touchstone. It was a vigorous defense of the central truth subtly assailed by Pantheists and negationists of every pretension. No finer student of this school is in the church. He ought to have the chair of Philosophy in the University.

Gen. Van Zandt and Mr. Hammond read poems—the first following Mr. Greeley, the second Mr. Latimer.

The dedication of Rich Hall was an occasion of unusual interest. This elegant building, of Portland stone, occupies a fine position in the campus. It is three stories high, though the clerestory sweeps from the floor to a very graceful ceiling of oaken work. Mr. Rich's bust stands on a pedestal at the upper end of the nave. Around the first balcony are ranged portraits of University men: Presidents Fisk, Olin, Bangs and Smith, Daniel Drew and Moses F. Odell. Dr. Warren made a very impressive prayer of consecration. Dr. Andrews gave a sketch of the history of the library, and a fine tribute to the power of libraries over literature and the humanities. An address was made by G. Haven, at the close of which the bust was unveiled.

Dr. Curry made a happy statement of the excellences of the only lay President of the Wesleyan, Dr. Smith, the finest instructor we ever knew, or with only one rival, yet living and yet instructing. A man of rare qualities was he, shunning observation, yet penetrating out of the obscurity in which he loved to hide himself, every pretense and pretender. A quiet, sensitive, elegant gentleman, his portrait, a fine production, will be a pleasant reminder of one of the rarest spirits that ever wore flesh about him.

C. C. North, esq., announced the gift by Isaac Rich of a superb portrait of Daniel Drew. E. G. Andrews announced a like and larger gift of the friends of Hon. Moses F. Odell of an alcove of books and his portrait; and the President crowned the exercises with an announcement of the gift of \$100,000 apiece from Messrs. Drew and Rich, including notes already

given, making in addition to their previous gifts for the endowment a donation of \$130,000. This splendid gift was received with cheers, tears, shouting, and the glory hallelujah hymn.

The corner-stone of the Memorial Hall was then laid. Orange Judd, esq., editor and proprietor of *The American Agriculturist*, President of the Alumni, gave interesting extracts from a memoir on the University men who had served in the late war; Bishop Jones set forth in his ever hearable manner the true use and aim of education as the handmaid, and only the handmaid of religion; appropriate hymns were sung, and the stone set in its place. A very handsome gothic structure is the Memorial Chapel.

The Commencement proper was after the hot and crowded and popular pattern; the only wise men being those who took possession of the sword under the trees before the church door. A very pretty park is in front of the church. How much wiser it would be to erect a platform under its shade. Music, speaking and hearing would be improved a hundred fold. Surely a Methodist college can adopt the best of Methodist customs, and make a camp meeting of Commencement. The following is the programme of the addresses:—

1. Salutatory Addresses in Latin. Leslie Bingham Cooke, Watertown, N. Y.
2. Oration, "Might makes Right." Reuben Litch Roberts, Middletown.
3. Oration, "Forms versus Spirit." \*Almona Benjamin Smart, Kendall's Mills, Me.
4. Oration, "The True Sphere of Fiction." Michael Hays Perry, Trenton, N. J.
5. Oration, "Milton." George Blauvelt Dunsinberre, Edenville, N. Y.
6. Oration, "Mahomet." \*Henry Warren Flint, Middletown.
7. First Class Oration, "Classical Education." Albert Julius Nast, Cincinnati, Ohio.
8. First Class Oration, "Respectability." Edmund Griffin Butler, Wilkesbarre, Penn.
9. Oration, "Dignity of Labor." Theodore Myers House, Cohoes, N. Y.
10. Modern Classical Oration, "Irish Reform." Frank Reynolds, Brooklyn, N. Y.
11. First Class Oration, "Public Opinion." Ensign McChesney, Eagle Mills, N. Y.
12. Metaphysical Oration, "The Genius of Poetry as exhibited in Tennyson." Charles Lewis Bonnell, Brooklyn, N. Y.
13. First Class Oration, "Action." Robert McLean Cummock, Jr., Mason, N. H.
14. First Class Oration, "Life's Preparation." Samuel Reed Bailey, Middletown.
15. First Class Oration, "Martyrs of Opinion." Elmer Null Hancock, Salem, N. J.
16. First Class Oration, "Charles Dickens." Christopher Smith Sargent, Cincinnati, Ohio.
17. Philosophical Oration, "Centrality." Freeman Birney Hamblin, Cayuga, N. Y.
18. First Class Oration, "The Dawn of the Reformation." George Haggood Stone, Binghamton, N. Y.
19. First Class Oration, "Catholicism." Joseph Emerson Robins, Littleton, N. H.
20. Ancient Classical Oration, "Pompeii." David Ward Northrop, Middletown.
21. First Class Oration, "The Federal Constitution." Everett Irving Rackett, Orient, L. I.
22. Philosophical Oration, "Pantheism." Charles Melville Parker, Livermore Falls, Me.
23. Valedictory Oration, "Culture and Character." Martin Augustine Knapp, Spafford, N. Y.

\* Excused.

The Degree of A.B. was conferred on Samuel Reed Bailey, Charles Lewis Bonnell, Edmund Griffin Butler, Leslie Bingham Cooke, Robert McLean Cummock, Jr., George Blauvelt Dunsinberre, Henry Warren Flint, Freeman Birney Hamblin, Elmer Null Hancock, Theodore Myers House, Martin Augustine Knapp, Ensign McChesney, Albert Julius Nast, David Ward Northrop, Charles Melville Parker, Michael Hays Perry, Everett Irving Rackett, Frank Reynolds, Reuben Litch Roberts, Joseph Emerson Robins, Christopher Smith Sargent, Almona Benjamin Smart and George Haggood Stone.

The Degree of A.M. was conferred in course on Wilbur Olin Atwater, Theodore Charles Beach, Wellesley W. Bowdish, William Homer Burnett, Allen Clark, Edward Cutts, Luther Munson Gilbert, Benjamin Ayer Gilman, George Augustus Graves, Cyrus Augustus Johnson, Salmon Durance Jones, Wm. Valentine Kelley, Siegfried Kristeller, Joseph Henry Mansfield, James Mudge, Joseph Orlando Munson, Wm. Amos Nottage, Israel Augustus Newhall, Jacob Neal Perkins, Wm. H. Harrison Phillips, William North Rice, William Robinson, Richard Hubbard Rust, Elias Benjamin Sanford, Henry Edgar Smith, Sidney Ketchum Smith, Daniel Hayden Taylor, George Lewis Westgate, Nicholas T. Whitaker, Charles Wesley Wilder and Albert Harrison Hoyt, Class of 1850. This Degree was also conferred on Edwin W. Hall, a graduate of Genesee College.

The Honorary Degree of A.M. was conferred on Allen Crawford, Hobart Berrian, Leonard P. Frost and Delavan Clarence Scoville.

The Degree of D.D. was conferred on Rev. Daniel Steele, Rev. Bradford K. Peirce, Rev. James E. Latimer and Rev. Martin Richardson.

The Degree of LL.D. was conferred on George Payn Quackenboss and Hon. William Claflin.

The bestowment of a Doctor of Laws on William Claflin is an honor to that dignity, no less than to the dignity. It called forth special applause. The orations were well written and well delivered. Mr. Cummock made a very fine impression. Mr. Reynolds argued in favor of Ireland's regeneration through England, a theory his anticipated visit to that country will modify. Mr. Bonnell in a well-written essay set forth the claims of Tennyson as a metaphysical poet, a true view of his mind, but one seldom noticed. Mr. Nast, who is the son of the angelical Doctor, who won, for a German that most honorable of honors, the prize for English composition, gave an elegant discourse. Mr. Knapp, the lad of the class, as valedictorians are apt to be, was very happy in his parting words. We have rarely if ever heard more manful and tearful addresses to classmates. Their opening and close were as simple as Thackeray, the best of all writers of feeling.

The Wesleyan has had a very brilliant commencement. It is full of hope, of pluck, of prosperity. No college has a better Faculty. None now affords better facilities for collegiate instruction. Every Methodist student in New England, and every other student who wishes for as fine a training as the best can give, should seek its halls. Dr. Cummings is exceedingly popular. The very mention of his name by the chairman of the Examining Committee drew forth repeated

rounds of applause. If Carlyle's definition of genius be correct, the faculty of taking an infinite deal of trouble on one's self, then is he the greatest genius we have; for no man of such labors is in the church, or out of it. He should learn to rest willingly, or he will have to rest unwillingly. In the prosperity of the college he has greatly shared; \$400,000 have been added to its valuation in his presidency. May it be \$4,000,000 ere his term concludes.

The Boston Preachers' Meeting of Monday last was of unusual interest. Revs. Drs. Haven, Steele and Cobleigh spoke of the state of affairs, especially educational, in their respective localities. Rev. Mr. Lummis opened the debate on the question whether the Devil was personally present in the Temptation of Eve with a very acute Bible criticism. He showed that nowhere, in so many words, is this asserted. Rev. Dr. Haven argued against this theory, and Rev. Mr. Mallieu made a very exhaustive review of the question, proving very conclusively the presence of Diabolos in the serpent. A committee was ordered to arrange for a Massachusetts State Convention of all Methodist Churches during the autumn. Revs. G. Haven, L. R. Thayer, D. Sherman, D. Rochester, C. K. True, I. J. P. Collyer, and H. W. Warren were appointed.

#### NOTES.

Trinity Church, Charlestown, let pews to the annual rental of \$5,000 the first week after the opening. These are all low rents for the masses. It is flourishing finely. The new Broadway Church is before us in a vision—as all pictures are—and is a very handsome structure. It is of brick, with stone trimmings. A spire is on each corner, one full height, one truncated. The vision can be seen at the office of the architect, L. F. Thayer. May it soon be a reality of ages on its destined spot.

The *Louisville Journal* thinks that if Colfax's face is a banquet house, as THE HERALD said, Grant's must be a drinking saloon. It is one we trust where prohibition is strictly enforced by its tenant, as we know it is by its proprietor, the Builder and Owner of all souls.

It is suggested that those who see more (Seymour) to-day will see less by November.

The *Christian Advocate* calls the D.D. "an empty honor." Why then should it be so eagerly sought after and so pompously conferred? The *Advocate* must change its epithets or its argument.

The papers speak of the Meriden dedication as very remarkable in its absence of begging. That absence is the almost universal custom of New England.

A German Professor has been prophesying that the Temperate Zones will all become torrid, a Sahara barrenness is to prevail, and the people will have to flee to the North Pole, where everlasting spring is to abide. The late hot term can be considered as a clear proof of the fulfillment of this prediction. Let Greenland, Iceland and Alaska be annexed as soon as possible.

Prince Edwards Island is getting ready to join the Union. A special treaty with it has been introduced into Congress. Yarmouth, in Nova Scotia hoisted the American flag on the Fourth, and did not the Dominion flag on the First:—two straws. Newfoundland also should be annexed so that we can control one end of the cable. Come in, friends, there's room, plenty.

In these days when the Psalms of Degrees are the favorite odes of David for theologians and professors, this story from the *N. Y. Observer* is not inapplicable. It hits both ways:

In Germany, sometime ago, a man sent up to the University the name of his favorite horse and got a degree for him; and next year he sent up a petition that, inasmuch as his horse had been honored, he would now ask one for himself. But the reply came back that his request must be declined; for, although there might be a precedent for conferring a degree upon a horse, there was none whatever for thus decorating an ass.

Bishop Ames says he has appointed every member of the last General Conference. That isn't much of a diocesan Episcopacy.

Rev. Dr. Porter is not the President of the National Life Insurance Company, but the Superintendent of Agencies. He will thus be in the traveling connection, and will be all ready next spring to resume another superintendency of a better insurance company, that in which he has so long and ably served.

Panama hats are offered in the shop windows for only \$200 apiece. How many that might be tempted to this extravagance refuse to pay a penny for the saving of their souls, refuse to accept that salvation when offered without money and without price.

The *Watchman and Reflector* published last week as original, a paper which appeared in THE HERALD two months ago. A little more of enterprise or acknowledgment, good brother.

Who did it? The *Republican* has this Springfield item:

A pitiable sight was one on North Main Street, a day or two ago—a man and his wife both so drunk that they could not walk without reeling. Some of the time they were on the sidewalk, some of the time they were in the street. It was a sad example for their children to follow.

Only prohibition can prevent such spectacles. Will it advocate that?

Quite a difference last week between jelly and jolly. Heat made the people one, but not the other.

#### PERSONAL.

Two of the ex-editors of THE HERALD, Rev. Messrs. Haven and Cobleigh, are in town. As college presidents they are serving the church with marked ability. Dr. Cobleigh is nearly restored to health. He has a great work on hand, the building up of our educational department in Tennessee. The opportunity to do a great work at Nashville seems to have passed by. He is preparing to do a good one in East Tennessee. Let him find encouragement from every lover of that most persecuted but more prosperous region. Dr. Steele, of Appleton, is also in town.

Ph. D. was given by Lawrence University to Frank Robinson, professor in Maine Seminary.



## The Church at Home.

### MASSACHUSETTS.

**WASHINGTON STREET M. E. SOCIETY.**—A new Methodist Episcopal Society has recently been organized at 544 Washington Street, under the leadership of Rev. Ira G. Sprague, of Boston Theological Seminary, with flattering prospects of success. The Sabbath School is said to be gradually increasing, as also the congregation, and the indications in the social meetings at present afford much encouragement. The meetings of the Society in the Hall are as follows: Preaching Sabbath morning and afternoon; prayer meetings Sunday, Monday and Friday evenings.

**THE CHURCH IN BEVERLY—THE TRUE THEORY.**—Make the fountains pure if you would have the streams pure. We must take care of our Home Missionary work if we expect that which is abroad to prosper. We have previously stated that a great home missionary movement has been commenced in Beverly. Five hundred hearers have been gathered in during a few months, nearly all young people. The old hall where they meet is to be pulled down, and they must have a house of worship or abandon all. Bro. Bailey, the pastor, has hit upon the happy expedient of building this house upon shares of one dollar each. He has already sent out thousands of invitations to the friends of Missions to take one or more shares in this divine cause. We promised to report progress in THE HERALD. By and by there will be a grand summing up of the whole matter as every name addressed, and replying, is carefully registered. Thus far the returns have averaged about two shares each. We hope no one will forget to reply. We are doing so much at church building this year there seems to be no other method to save this important interest but an appeal to the many. Several persons have said they would esteem it a privilege to take a share in a hundred different places of this kind annually during life, provided that in each place a church shall be built in consequence, as will be done in this case. We believe this movement to be of God, and that it will succeed, but we are his agents, and must be workers together with God. Bro. Bailey informs us, that by mistake he sent his circular to a Baptist brother who, in reply, subscribed for three shares. Two dollars of this money was returned to this brother two years ago by an anonymous writer who had previously stolen the same. The donor wrote that he had carried this two dollars in his pocket for two years, waiting for an opportunity "to invest where it would be productive of the most good." Bro. Bailey would doubtless like to make many more such "mistakes." He says the letter of this noble Baptist brother has wonderfully encouraged and strengthened his heart, but he hopes his Methodist brethren will take at least as much interest in this movement of their own as the brethren of other denominations!

Please let all who have not responded do so at once, as we are anxious to report such a grand success as will gladden the hearts of thousands.

### Greenfield.

Rev. L. Boyden writes thus of Greenfield: "Greenfield is one of the most lovely villages in the land. As the mountains are round about Jerusalem, so they surround Greenfield. The streets are shaded with noble elms and maples, affording ample protection from the rays of the sun. Many of the houses are surrounded with an unusual number of forest trees, which are valuable as an attraction to the birds, who otherwise might be unwilling to leave the mountain forests and visit the village. Now they evidently feel quite at home near the residence of a superior, perhaps not happier, race of beings. From early morn till eve they hold a continual concert. Though there is a great variety of sound, yet possibly like many other singers, each has an exalted opinion of his musical talent. There are two Orthodox Congregationalists; one edifice near the court house is being demolished, and a large one in modern style is to be erected on the same site, and in the rear a chapel. One Methodist. A new house of worship is needed. Land in an excellent locality has recently been purchased, on which a suitable house will be erected when it can be done without financial embarrassment. One Baptist, one Episcopal, one Unitarian. The German Lutherans and the Catholics hold meetings in halls on the Sabbath. It has also a valuable weekly paper, which has a circulation of 4,700 copies. In such a delightful place, with so many attractions, of course there should be a large and flourishing Methodist Society. During the last few weeks I have visited a large number of families connected with the church and congregation, and have seldom found a society where the members appear more cordial and united. Rev. Bro. Tupper, their pastor, is as deservedly popular, as he has been in all his appointments. His arduous labors, however, have so impaired his health that his Society about the first of May voted him a vacation, and by the advice of his physician he went to the sea shore. Let prayer be offered that the Lord, if it is His will, may restore his health that he may soon resume his labors. When a church edifice suitable to the place shall be erected, this will be one of the most desirable appointments in the N. E. Conference. There are certainly advantages in cities that are not realized in the country, but probably no one from the city who shall reside a few weeks at this season of the year in this beautiful village, inhale the pure mountain breezes, feast on fruit and vegetables fresh and healthful, listen to the birds in their continuous daily concert, witness the works of God all around him, and associate with the vigorous and healthy instead of the pale and sickly, who will not be convinced that here are advantages that cannot be realized in cities. I had enjoyed these privileges but a few days when I accepted the kind invitation of a brother to take a ride. Soon we left the village and were ascending a steep hill. Our noble horse began to move slowly. At length we reached the summit of the mountain, and such a prospect was enough to make a Christian happy and a bad man ashamed that he did not love the Author of such beauty and grandeur. Far beneath was the noble Connecticut, and on its banks farms of great value. More distant were seen villages and church spires showing where truth is blessing or error cursing the people, and still beyond distant mountains. This was but the commencement of such favors as ministers are expected to en-

joy. Though the attractions of this place are powerful, and the inducements many to desire it as a permanent residence, still I have such confidence in the loyalty of our preachers that I believe that when 'the powers that be' shall so direct that they will submit to the sacrifice of removing with their beloved families from all these attractions, and for a season engage them in some crowded street surrounded by bricks and mortar, so that societies in far less healthful localities will continue to be supplied with good ministers as usual."

### East Maine Conference.

This letter, from an East Maine Correspondent, though delayed, is yet interesting:

The East Maine Conference stretches into "the region beyond," and those who attended its recent session were fully convinced of the fact. Many of the preachers gathered at Rockland and patiently waited for the arrival of the steamer Lewiston, and then sailed along the jagged coast, in and out among a thousand islands, for twelve hours. The distance was one hundred and sixty miles by boat, and four miles by stage before reaching Machias. We found a village pleasantly situated, enterprising and prosperous, and warm Christian hearts ready to welcome us.

The Methodist Church being small, the business meetings were held there, and the religious meetings and anniversaries were held in the capacious and beautiful Congregationalist house.

The preachers of this Conference adhere to the early custom of leaving the appointments with the Bishop and the Presiding Elders, and sang and shouted lustily amid the uncertainty of coming events. When the stations were announced we heard but few complaints and saw no tears of sorrow as these men of God started for their fields of sacrifice and success. During the session the tobacco question was thoroughly ventilated, and the subject of temperance was advocated eloquently and radically. The Bishop took a noble position upon these subjects.

### BISHOP THOMSON

presided for the first time in Maine, and gained the hearts of ministers and laymen by his urbanity and Christian spirit, while all were edified by his eloquent discourses. He preached on Sabbath morning, and gave a lengthy and most instructive address in the evening upon his visit to the East. While returning on the steamer he also favored us with a most admirable sermon. All this was in the regular time usually allotted to a Conference by our Bishops, but it is not often that the localities which lie away from our great centres are favored with unofficial Episcopal labors. Bishop Thomson seems more inclined to grant such favors than the other Bishops. On his way to the Conference he spent a Sabbath at Bucksport and preached. Returning to Portland, he purposed to proceed to Boston, but was convinced that Maine was to be favored before the "hub," and remained over the third Sabbath, preaching in the afternoon, and lecturing in the evening at the Chestnut Street Church.

The Bishop is an excellent specimen of the apostolic episcopacy, and the East Maine Conference but express the wishes of all New England Methodists by inviting him to remove to New England and become associated with Bishop Baker in the "Eastern department."

### MOUNT DESERT

was the chief object of attraction as we sailed along the coast, lifting its bare and rocky summits far above the sea. The valleys around seemed to be fertile, and there were dwellers among these barren hills, as in almost all the desolate spots of earth. It was here that Bishop Clark spent his boyhood, and we thought how great would have been the difference in the condition of the Bishop to-day, had he not sought an education and been promoted thereby to the honorable position which he occupies. As we meditated upon this fact, the words of Grey's Elegy were brought to mind:

"Perhaps in this neglected spot is laid  
Some heart once pregnant with celestial fire;  
Hands that the rod of empire might have sway'd  
Or wak'd to ecstasy the living lyre.  
"But knowledge to their eyes her ample page  
Rich with the spoils of time did never unroll;  
Chill penury repress'd their noble rage  
And froze the genial current of the soul."

Mount Desert is becoming a favorite resort for those who seek a cool, romantic retreat during the hot months of summer. Brothers Ross and Sturdevant, of the Chestnut Street Church, Portland, are the gentlemanly agents of the line from that city along the coast of Machias, and also of the boat which runs tri-weekly between Portland and Bangor. The steamers City of Richmond and Lewiston, under their direction, are models of neatness and comfort, and their captains are perfect gentlemen. I noticed that amid the excitement of touching at the wharves and landing the freight there was no profanity, and was informed that it was not allowed on board these boats. How easily might it be banished from all our vessels, and factories, and shops, if agents would require their employees to abstain from taking the name of God in vain.

### Freedmen of the Sea Islands.

Writes Rev. George Newcomb, our very efficient missionary in charge of Beaufort Circuit, July 1st: "Last Saturday I was more than two hours going through Bay Street, (a distance of half a mile) I was so importuned for help. First I was hailed by a man whose wife gave birth to a child the day before, and he had no nourishment to give her, not even a little meal for gruel; then by a young man whose crop was coming on, and he only wanted a little food to give him strength to work it through July; a dollar's worth of corn would answer. A crippled soldier then accosted me; he had several acres of corn and cotton looking well, but had nothing now to supply his needs; then came up a man who had lost his house by fire, and all he had perished. So much for once going through the street, to say nothing of many other calls for help. My heart was moved. I had nothing to give, only words of cheer and comfort. God pity them, and God bless the warm hearts that feel for them."

Writes a gentleman who resides in Beaufort, July 1st: "The season is promising, but nearly every man has had to abandon a part of his field, and lose some of his crop for want

of food that will give strength and a will to work. Many travel from place to place in search of work, but the compensation is so small no provision is gained, or money to buy food. On one island the planters, I am told, give three pints of meal for working a task, and the men tell me they are so weak they cannot exceed a task per day. On these islands are 2,100 families who own land, and probably as many more who hire land, and all are trying to raise a crop without food; I know there is not one family in twenty of all these who have one day's food in their houses. My only hope for the people is to save this crop. Many want it lost that the condition of the freedmen may be more hopeless, and then we shall hear on all sides, 'The lazy creatures are not fit to live; they ought to die; we shall be better off without them. Didn't I tell you they never could take care of themselves?'

A Bureau teacher writes July 17: "The suffering is the same as when I closed my school two months since on account of the famine. The crops only need care to promise an abundant harvest. But almost every man able to work has been obliged to abandon his field and go away to procure something for his family to eat. If help could be procured just now, so that they can return to their own fields, they will soon have enough."

Another Bureau teacher writes: "If the people who sit in their pleasant homes, round well spread tables, and look into the laughing eyes of their household pets, could but peep into the cabins here and see the woful looks—into the empty hominy pot, the sunken cheeks and hollow eyes, their hearts would melt and their charity take a practical form. The poor cry, and there are none to hear. We suffer and languish—for corn, corn!"

Contributions left with A. J. Wright, 5 Spring Lane.

**BOWDOIN COLLEGE.**—The sixty-second commencement of this institution occurred on the 8th inst. The exercises of the day were fully up to the usual degree of excellence, and afforded proof that old Bowdoin has not declined in the thoroughness of her discipline. The number of graduates was twenty-three. The degree of Master of Arts was bestowed upon eleven in course; the Master's Oration was delivered by M. C. Stone, of Jay, a member of the M. E. Church. The honorary degree of LL. D. was conferred upon Rev. Rufus Anderson, of the class of 1818, long connected with the American Board of Missions, and John R. Shepley, of the class of 1837, now of St. Louis. The degree of D. D. was conferred upon Rev. D. Shepley, of the class of 1825, Rev. Thos. T. Stone, of the class of 1820, and Rev. John O. Fiske, of the class of 1837.

The honorary degree of Master of Arts was conferred on Rev. Charles Munger, Dr. N. T. True, Capt. Richard Tucker, and Col. George W. Dyer.

The College is sufficiently cautious in bestowing its honors, having seldom conferred the higher honorary titles till the subject of them has become too old to be damaged or benefited thereby.

Charles G. Rockwood, of New York, was elected Professor of Mathematics in place of the veteran Professor Smythe, deceased. Dr. George L. Goodale, Professor of Mineralogy, Botany and Applied Chemistry, and John A. C. Fellows, Instructor, in place of E. N. Packard, resigned. Instructor Fellows is a worthy member of the M. E. Church, and is in a fair way for promotion to a professorship in due time. The appointment of Dr. Goodale to a professorship in Natural Science is in accordance with the design of the Josiah Little Professorship established a few years since by the gentlemen whose name it bears, and inaugurates a new era in the history of the College, being probably the first step towards the establishment of a scientific department, an important desideratum in this State. Dr. Goodale has already attained to distinction in the department of natural science. Professor Brackett still continues in charge of Chemistry and Geology. Under the direction of these two young men, already eminent, the department of Natural Science in this College will be raised to a prominence which it has never before reached.

President Harris has closed the first year of his presidency with eminent success. He is the first graduate of the College who has been called to preside over his Alma Mater. President Harris was a classmate of Rev. Charles Adams and W. H. Allen. He was known while a student as a studious and unobtrusive young man, and a thorough scholar. He has risen to distinction by close application and thorough discipline. In spite of natural bashfulness, he has become an effective extemporaneous speaker, and preaches in Methodist pulpits without notes to the delight of his audience. It is not too much to say, that in fitness for this office he is not inferior to any of his predecessors.

In accordance with a vote of the Trustees and Overseers, measures have been taken to remove the Medical School from Brunswick to Portland. The superior advantages in the city for clinical and hospital practice are thought to be more than a sufficient answer to all the objections to such removal. The Medical School will still be a department of the College.

The Alumni of Bowdoin, a goodly number of whom are Methodists, will be pleased to learn of the growing prosperity of their Alma Mater. ALUMUS.  
Brunswick, July 14.

The Tax Bill has passed in the United States Senate, also the bill for the closing of the Freedmen's Bureau; also, the Alaska Appropriation Bill. The Government has concluded a treaty with the Chinese Embassy, in which the Celestials make several advantageous concessions, and materially help along the cause of progress.

A bloody riot took place at Millican, Texas, on Wednesday and Thursday, in which it is estimated that over fifty persons were killed and wounded. The rioters it is charged were negroes, and at the latest accounts were not dispersed.

Governor Smith, of Alabama, was inaugurated on the 14th. There are thirty negroes in the State Legislature.

Civil rule has been restored in Florida by proclamation of General Meade. The question of discontinuing the Charleston Navy Yard is under consideration at the Navy Department.



## The Christian World.

### MISSION FIELD.

**WEST INDIES.**—The *London Missionary Society*, in addressing their missionaries in the West India Islands, give the following information:

From the ample information recently furnished by you to the Directors, we learn that these two colonies of the British Crown contain together a population of negro extraction, amounting to half a million individuals, viz.: British Guiana, 100,000; Jamaica, 400,000. Besides these there are Indian Coolies, 28,800 in number, of whom Guiana has 26,000. That province also contains 7000 Indians, while Jamaica has its thousands of heathen Maroons. The ruling population of whites are 13,816 in Jamaica, and 2000 in Guiana, or about 16,000 in all. This native population of half a million, just equal in number to the population of the single city of Calcutta or Canton, spread over an occupied territory of twelve thousand square miles, and situated only four thousand miles from England, enjoys the services of three hundred and forty are supplied by missionaries, not connected with the established churches, and supported by voluntary funds. The bulk of the population is nominally Christian, and has been for some years as well instructed in Christianity as an equal number of persons in the country parts of England. And doubtless it has been thus Christianized the more fully because of the large supply of religious teachers furnished by the different sections of the church of Christ.

Nor can any one regret that so much regard has been shown to these dependencies. Without rights, without property, without education, almost without marriage, they were debased and degraded in every element of their physical, intellectual and moral nature. But it was Englishmen who had systematized that degradation, and for their own profit maintained the slavery which produced it. It was Englishmen who, under the sanction of public law, perpetuated their misery. And when that law at length emancipated them, it was right that Christian Englishmen of all churches should devote time and thought and gifts to alleviate their wretchedness; and should supply missionaries and schoolmasters, with adequate means at their command, to recompense them by spiritual and intellectual blessings for the cruel suffering of bygone years. None can object, therefore, that so many willing workers were found to help them; while all must rejoice that, through the Spirit's blessing, so many souls have received the truth which alone makes them really free. May that good Spirit enrich them still with higher gifts, and crown them and their children with truest blessings for time and eternity.

**SOUTH AMERICA.**—The *American Church Missionary Society*, have made arrangements to occupy some portions of South America as a mission field, and in calling the attention of their church to this field, they say:

We have been able to learn, however, with some accuracy, the number of ordained protestant missionaries, of various names, who are ministering to the native or Roman Catholic population.

In Venezuela, having 1,361,386 inhabitants, there are none. For the 2,363,654 of New Grenada there are two American Presbyterians at Bogota, and a converted Spanish monk in Carthagen.

In Ecuador, with 1,108,074 inhabitants, there are none. Peru, with a population of 2,106,492, has one American at Lima.

The 1,489,120 inhabitants of Chili have eight American and English, inclusive of Rev. Mr. Gardiner's mission to the Araucanians.

In Patagonia there are two English. The Argentine Republic, including Buenos Ayres, with a population of 1,125,355, has nine American Methodist missionaries. There is, however, but one Spanish service in the city of Buenos Ayres, and one in Rosario.

In Brazil there are six American Presbyterians and one native Brazilian, ordained as an evangelist, located in Rio Janeiro, and in San Paulo, 280 miles to the south.

We find no record of any in Paraguay Uruguay, or Bolivia. In Guiana, the Moravians and others are laboring.

Hence, in a population of nearly twenty millions there are about twenty missionaries, or say one to every million. In the face of so appalling a fact, can we refrain from making some effort to set evidently before them a crucified Saviour? The field is one of comparative promise. There is prevailing a condition of apathy, of indifference. In many cases a very half-hearted affection is felt for the Papacy. In every State there is a growing, active, radical minority. The experience of missionaries and colporteurs already at work proves that it is possible to awaken a spirit of religious inquiry. The ecclesiastical rule of the priests has not, except in a few cases, the power of the government to back it. Religious toleration is, in most of the States, tacitly allowed or guaranteed by law. The various elements of civilization are finding a wide place and sure lodgment, and are affecting public sentiment.

**INDIA AND CHINA.**—The *London Missionary Herald*, in the Annual Report of the Society which it represents, gives some very valuable information and suggestions which the Christian church should prayerfully consider:

The prospects before the Christian church both in India and China are full of hope. But your committee is straitened. Neither an adequate number of men, nor the means of their support, is forthcoming. Every year seems to add to the difficulty of meeting current expenditure, and this difficulty is increased by the largely growing cost of sustaining brethren in the field, with the manifold agencies their work requires. Offers of service have, of necessity, during the past year, been declined, and it appears that the financial condition of the society will compel the committee to a similar course during the present. It is necessary that the society's income should be made to cover its expenditure. Delhi, Jessore, Barrisal, the inviting field of Eastern Bengal, cry out for help. Africa calls aloud for more laborers, and Mr. Allen's place in Ceylon has not yet been filled. The low condition to which the mission in China is reduced requires an immediate remedy. Mr. Laughon is left alone; the committee have been deterred from all efforts to give him even a single colleague by the state of the funds. Under these circumstances it has seemed to the committee probable that brethren might be found who, like the first missionaries of the society, would go out with the hope of obtaining in the mission field itself the resources denied them here. Such a course would, indeed, demand strong faith in God. It would require a purpose which no trial could shake, a heroism that would not be moved by hunger or thirst, nor by the manifold perils which, under similar circumstances, were the lot of the first missionaries of the Cross. It might demand self-denial of the severest sort; the forsaking of father and mother, and brothers and sisters, and houses and lands and all earthly prospects. The committee would fain hope that this spirit has not departed from the churches. They would cordially welcome brethren animated by this spirit, and as far as the means at their disposal permit, would help them on their way.

Forty-five years ago there were but four Episcopal churches in Boston, namely, Christ, Trinity, St. Matthew's and St. Paul's. At the present time there are thirty churches and chapels in the vicinity, fourteen of which are in Boston.

### CHURCH INTELLIGENCE.

#### Presbyterian Church.

**PRESBYTERIAN CHURCH EXTENSION.**—During the past 13 years the O. S. Presbyterian Board of Church Extension has received nearly \$858,000, and made grants in aid of the erection of 850 churches. Of this amount \$50,000 was received the past year, and has been expended in aid of 122 houses of worship. These churches average a cost of 2,500, of which the Board gives not quite one fifth. It is said that 1,600 churches of that order took up no contribution last year in aid of this important object. Of the 122 churches aided last year, 29 are in North Carolina, 14 in Iowa, 12 in Illinois, 9 each in South Carolina and Pennsylvania, and 6 in India.

**THE UNITED PRESBYTERIAN ASSEMBLY.**—The United Presbyterians differ from the larger bodies of the Presbyterian name in their extreme Calvinism, and in their prejudices against instrumental music and "hymns and spiritual songs" in the service of God. Yet they are a different body, in what essential it is hard to tell, from the Reformed Presbyterians, who have just expelled Geo. H. Stewart from their communion. We epitomize the more important action of their General Assembly. A memorial was adopted supporting an amendment to the Constitution which shall recognize the existence of God; and a report giving the cold shoulder to Pan-Presbyterianism, and insisting as a preliminary condition to re-union upon "an unqualified adherence to the Westminster Confession of Faith, the Larger and the Shorter Catechism." The Board of Foreign Missions report success and great need of aid in Northern India and Egypt, and request that \$100,000 be raised for missionary purposes. They voted that Sabbath Schools be advised to purchase no books not published by the denomination (even the imprint of Robert Carter is not a sufficient safeguard), and continued the revision and collation of psalm-books; and, finally, voted that, since forty presbyteries had expressed, by a vote of 385 to 157, their continued repugnance to the principle of the 150th psalm, the article be retained which forbids the use of instrumental music in the service of song. The membership of the United Presbyterian Church amounts to 65,612. Its ministers number 641, who receive an average salary of \$861.21, an increase since last year of \$20.50. —*Independent.*

The Presbytery of Philadelphia voted recently unanimously against the Basis of Union sent down from the General Assembly. The meeting was an unusually full one for the season, more than thirty members having been present.

**LARGE GATHERING.**—The Central Church, Philadelphia, (Rev. Dr. Alexander Reed's), is one of the most prosperous in that communion in the city. At the late communion, thirty-eight persons were received into the church, thirty on profession of faith, and of this number twelve were baptized. Much interest on the subject of religion has prevailed in the church during the past few months, and the ingathering is the fruit, in part, of this gracious work.

#### Congregationalist Church.

**PILGRIM MEMORIAL.**—The New England Congregational Church of Chicago have placed in the walls of their new edifice three interesting memorial stones, one being from Scrooby Manor, in England, the residence of Elder Brewster, and the first place of meeting of the church which afterward assembled under Robinson, at Leyden, and at which they embarked at Delfthaven for America; another being from the pavements of a church in Delfthaven, near the place of their embarkation, in which church the Rev. M. Cohen Stuart, of Rotterdam, by whose agency the stone was procured, supposes them to have assembled for the last time before leaving Holland; and the third being a fragment of the Rock of Plymouth, in Massachusetts, upon which they landed, a gift from the Trustees of the Pilgrim Monument Association. —*Boston Journal.*

**OLD SOUTH PRAYER MEETING.**—At the meeting on Monday morning of this week a young man said that he was a stranger, and belonged to a denomination that was shut out from the Y. M. C. Associations. He was a Roman Catholic, and while members of the Episcopal Church, which he affirmed to be almost the same as his own church, were recognized by members of the associations as brethren, he was looked upon as an unbeliever. Yet he said that he loved Jesus, and loved to be among his people, and so he frequently comes into the meeting. He assured those present that the Catholics of the rising generation are not like their fathers, superstitious and intolerant, but that they use Bibles, which are, with some slight difference in the rendering of certain passages, like our own. He was assured by the brethren that in this meeting all Christians are welcomed. The question put to the stranger was not, Of what denomination are you? but, Do you love Jesus? This great question being settled, he is welcomed as a brother in the Lord, without considering to what particular sect or branch of Christ's church he may belong. Rev. Mr. Grimes testified his belief that there are among the Roman Catholics true disciples of Jesus. A member of his family is a firm Catholic, loving her Church, and though aged, zealous in her attendance upon all its ordinances. Yet of her own deliberate choice, she reads our version of the Bible, and attends constantly family worship, and he is convinced that she is a true Christian. —*Congregationalist.*

#### Baptist Church.

**LIBRARY OF NEWTON THEOLOGICAL INSTITUTION.**—During the year ending with June 24, a complete set of the Bampton Lectures, of over 80 volumes, a work of great value in a theological institution, and to which a new volume is yearly added, has been secured. Hon. Isaac Davis has donated a fund of \$500, the interest of which is to be expended for books relating to the history of Baptists; and 80 in addition to the regular avails of the Library Fund, have been received from several individuals and expended for important works in English literature; 320 volumes have been added; 217 by purchase, 66 by donation, and the residue in other ways. The subscriber thankfully acknowledges the generosity of the friends who have so readily bestowed favors on the library. Many shelves yet wait to be filled. —*Watchman.*

**SPURGEON'S ORPHANAGE.**—On the 1st of June Rev. C. H. Spurgeon addressed a meeting at the Orphanage, on the occasion of laying the "first stones" of two additional buildings, called "testimonial houses," the cost of which had been supplied by four hundred and sixty Baptist Churches in England, as a token of regard for Mr. Spurgeon. He said that the whole sum already given was £29,775, of which one lady, Mrs. Hillyard, had given £20,000. After the ceremony, the national anthem was sung, and the vast assembly took tea in the open ground. It is contemplated to erect at once five more houses, in addition to the six nearly completed, and in the course of a short time three others, making a total of fourteen, to accommodate two hundred and fifty days.

#### Roman Catholic Church.

**PRIESTLY INTOLERANCE.**—A case of priestly intolerance which is characteristic of the Church of Rome, has recently occurred in the neighborhood of Tralee, in the county of Kerry. It seems that a man of the name of Taugney about ten years ago was married to a woman of the name of Margaret Sullivan, before the District Registrar of Marriages, and recently came to reside in the parish of Anna, near Tralee, where they were employed by a Mr. O'Sullivan. It lately came to the ears of Mr. Brosnan, Roman Catholic curate of the parish, that Taugney was not married in a chapel, and he accordingly ordered that the wife should leave the county, or he would excommu-

nicate them both. The effect of this sentence was that all their friends gave them up, and were afraid to speak to them. The poor people, in this dilemma, asked the assistance of their employer, Mr. O'Sullivan, who wrote a most respectful letter to the Roman Catholic Bishop, stating the facts, and referring to the entry in the Registrar's book, to show that they were legally married. To this letter Dr. Moriarty did not condescend to reply, and the curate accordingly carried his threat into execution, and cursed the unfortunate couple in question from the altar, with "bell, book, and candle," which is the orthodox method on such occasions. The result is that their nearest friends dare not hold any communication with them, and Mr. O'Sullivan cannot get any one who will work in the same field with him. —*The Rock.*

**FATHER HECKER REBUKED.**—The *Tablet* (Roman Catholic) finds fault with Father Hecker's positions as laid down in his lecture on "Why I became a Catholic." Mr. Hecker had asserted the harmony of the Catholic Church with republican institutions. The *Tablet* says: "We take higher ground, and assert that religion has no account to render of herself to politics or to politicians. If the Catholic Church is God's church, she is superior to any political system, and independent of politics; and, if the political order you propose is contradicted by her, it is not she must give way." In reply to Father Hecker's assertion that the Church is compatible with democracy, because she rejects the doctrine of total depravity, and preserves to man his reason and his manhood, and therefore asserts his capacity of self-government, the *Tablet* does not hesitate to deny that he truly represents the theology of the Church, and it says: "Man is born under sin—in bondage to Satan, his will enfeebled and his understanding darkened, so that he needs the illumination and assistance of grace. He has not that rectitude and purity of nature that is necessary to render him capable of self-government, as democracy supposes, and as Father Hecker seems to concede."

#### Inauguration of the Luther Monument.

The *London Methodist Recorder* makes the following comments on the inauguration of the Luther Monument at Worms, on the 2d inst.:

The inauguration of the Luther Monument at Worms on Thursday, has been regarded in Germany as an event possessing national importance. The King of Prussia undertook a journey for the purpose of being present at the ceremony, which was signalized by the presence of several of the crowned heads of Germany. More kings and royal dukes than were actually present would, it is said, have attended, had it not been for the fact that the chief position of the day was assigned to the King of Prussia, whom they were unwilling to recognize, even by implication, as in any way their superior. The city of Worms lies within the Southern Confederation. The fact that the chief of the North German Confederation presided, without being protested against, at a public ceremony in that city, may be accepted as evidence that the burning jealousy which raged after the defeat of Sadowa between the Northern and the Southern Germans is beginning to subside; and thus Martin Luther, three centuries and more after his death—the who was a man of war all his lifetime, becomes a minister of peace and reconciliation. Our own Queen Victoria added to the importance of the occasion by arranging to be informed by telegraph of the day's proceedings, and by sending a telegraphic message in reply, conveying the assurance that Protestant England sympathized with the festival of the Protestant princes and people of Germany. This message was received in Worms towards evening, and produced enthusiastic joy; and the English National Anthem was sung by a splendid chorus, to which all the vocal societies of the neighboring towns had sent their most effective members. Not even at that ever-memorable Diet to which Luther was cited, and in reference to which when entered to stay away he uttered the famous words, "Were there as many devils in Worms as there are tiles on the houses, I will go"—not even at that great crisis in the history of Europe and of human progress was such a concourse assembled as met together last week to assist at the uncovering of his statue.

Ninety thousand visitors assembled in the quaint old city, including, it is said, more than two thousand clergymen from all parts of Protestant Germany and Switzerland, and from France, England, and America. An English clergyman was one of the speakers on the occasion; he seized the opportunity of protesting against Puseyism as a modern form of Popery, and of denouncing the Bishop of Oxford as a betrayer of the cause of the Reformation. The most remarkable speech of the day, however, was that of the Mayor of Worms, himself a Roman Catholic, as are three fourths of the population. When the monument was made over to the care of the municipality of Worms, he accepted it as a national gift, and praised the manly spirit shown by Luther at the Diet when he declared, "I have not been convinced; I cannot retract; here I stand; I cannot do otherwise; may God help me!" This historical fact, which had changed the aspect of Europe, deserved to be commemorated by a national monument. "Even those nations who have not adopted his religious tenets enjoy their blessings; for he has put down the despotism which forbade free thought, and he gave back to every nation the right to bring common sense to bear on religious matters. His translation of the Bible induced people to learn to read; schools and academies came into existence, and in his own time he was considered the German Cicero." It is strange to read these utterances of a German Roman Catholic, and to compare them with the comments made in this country every week by members of what is called the Protestant Church of England, in which the Reformation is denounced as a sin and a disgrace, and the name of Luther is consigned to the limbo of heretics. But in Germany the current of religious opinion and feeling is running more and more distinctly and rapidly in a direction opposed to the doctrines and pretensions of Rome. Would that the same could be affirmed, with equal truth and to an equal extent, of Protestant England!

**STREET PREACHING.**—The New York City Mission is doing a great deal just now among the destitute and neglected masses. Rev. Mr. Miggins, who has charge of this matter is a hard working man. He has inaugurated a series of out-door services on the Sabbath, having obtained the permission of the Mayor to do so. The attendance last Sunday on Houston St., in one of the worst localities in New York, was very large. It would be difficult to find anywhere a more orderly or attentive congregation. It was composed of several hundreds. A large portion of them were Jews and Jewesses. They listened with great attention to the story of the cross and Him who died on it, and it was very interesting to see the little Jewish children joining heartily in the song: "Shall we gather at the River?" and other Sunday School melodies.

THE Scriptures are being freely circulated throughout Mexico both by London and New York (American) Bible Societies. In the City of Mexico a Protestant church has been organized. A Protestant church building has been erected in the city of Monterey. Newspapers are springing into existence in many places in Mexico.

THE English Wesleyans report that Fiji islanders to the number of 100,000—about half the population of the island—have been supplied with the Bible, and are under instruction. There are 17,000 church members, 40,000 scholars in the schools, 38 native ordained missionaries, and 1000 other native helpers.



## CORRESPONDENCE.

## A NOTE BY THE WAY—SEABROOK, N. H.

You have never been to Seabrook? No? Well, you ought to visit the town, and go out to fish from its beach. It is worth a week's ride to go through the process. It is magnificently delightful. There are other places as good, perhaps, as this to start from. You can go from the "Hub," of course, and pick your way out to sea, and find a spot to anchor, and a hole to cast your hook in. But the romance of the excursion you don't feel. You can appreciate it only by going through the programme up here.

The town is one of the most pleasant and thrifty of the seashore towns in New England, running along the shore nearly five miles, and back on the main land, in breadth, from a mile to two and a half. Its business is farming, boat-building, shoe-making, and fishing. Some of its citizens are wealthy, and the large majority are in easy competence; and the inhabitants very generally live above the temptations and dissipations of the grog-shop, the brothel, and the gambling saloon. It has four houses for religious worship—the Congregational, near the Hampton line, the Friends, near the Congregational, the Methodist, near the Salisbury line, and the Baptist, in the centre, about a mile and a half from the first and last named,—each of which has a strong society and interested congregation. A rich view of the beach, the sea, and Boar's Head is had from the location of the Congregational Church; and a little way from the Methodist Church, on a slight elevation, you have a fine view of the "big pond" and the Isle of Shoals.

Fronting the Methodist meeting-house, which stands in the midst of an excellent neighborhood, a good road, lined all the way with fine dwellings filled with excellent families, takes you to the marsh, a mile or so away. Some of the men occasionally go out eight, ten, or twelve miles to catch fish; and they very kindly offer you a chance to go out with them and try your luck at pulling out of the big pond cod weighing from ten to seventy pounds apiece. About half a mile south of the meeting-house another street leads you from the main road down through a group of dwellings, or a small village, to the marsh. Originally it was a large field, and being in a by-place, somewhat isolated from the rest of the town, it received in consequence, the name of "Byfield," which it still retains. It was not given as a term of reproach, any more than it was given to a town adjoining Newburyport for the same purpose; for its residents will compare favorably in character and habits, in proportion to its territory, its population, its morals, its business, and its facilities, with any other place in this or in neighboring States. Many excellent Christian families reside there. It is a pleasant and very interesting part of the town; and its great defect is, as a locality, that it possesses no facilities for capitalists and business men to engage in profitable business enterprises. No additional business, therefore, will be likely to be introduced than that which is now and has been for years pursued—farming, shoe-making, and fishing.

Reading lately some articles referring to this section of Seabrook, and hearing of speeches being made in several towns representing it as wholly heathen and vicious, I think the residents there and the inhabitants of the town have been unjustly represented. For instance: A report of the anniversary of the Home Evangelization Society, held in Boston last May, published in *The Evening Traveller* thus gives the pith of the remarks of one of the speakers: "Rev. Mr. Rand, of Seabrook, N. H., gave an exceedingly interesting account of his mission work in a secluded village of that town in the last year, and the benefits that had followed his labors among a people till then utterly destitute of religion, a community that now has its Congregational Church in full operation, with earnest teachers in the school. Rev. Mr. Noyes corroborated the statement from his own visit to Seabrook." The reporter understood him to mean this, and so, probably, did his hearers, or he would not so have reported him. It sounds so much like a statement published in *The Amesbury Villager*, authorized by the same speaker, to wit: "For years they have been allowed to exist and follow their style of living, without exciting any notice other than that bestowed upon them by the traveler who might, perchance, happen among them." That there is but little hesitancy in believing that the impression of utter religious destitution and gross immorality of the district was intended to be given, and that no efforts have ever been made till last year to change that condition of morals. It is not strange that a people should feel injured under this wholesale characterization of religious destitution. These statements, and there are others like them, are not true. The truth is simply this:

For many years the district has excited the interest, drawn the attention, and enlisted the affections and labors of the religious in its neighborhood and the towns around. For a few years in the first decade of the present century, a few members of the Baptist Church residing there held conference and prayer meetings during the week in a small building popularly called "The Chapel," near the marsh. After a few years, removing from the place, the meetings were given up, and the little chapel changed to a dwelling. In the second decade, about 1815, Rev. John Adams, familiarly styled "Reformation John," visited the field. He preached the first sermon in the district, and continued to visit it often for five or six years, holding social meetings and preaching to attentive and interested hearers. A number of conversions was the fruit, and its prominent and leading families were numbered with the flock of Christ, the heads of which have long since gone to heaven, but several of their descendants are yet living faithful to the instructions and faith of their fathers and mothers. Mr. Adams formed a class of between thirty and forty members, and it was associated with the church in East Salisbury, Mass., receiving with that station the services of the ministers stationed there for several years. Rev. Benjamin Lewis, Rev. S. B. Haskell, Rev. John Brodhead, and others, frequently preached in the old school-house now standing, and held prayer and class meetings with the people, who contributed willingly to their support. In 1834, Rev. John Brodhead commenced a subscription for a meeting-house among them, the residents signing liberally, and, when completed, waiving their claim to its location, with one consent located it where it now stands. In 1835 Father Brodhead dedicated the house, and the class then was transferred from Salisbury and associated with the church in Seabrook, and ever since has received the services and attention of the ministers stationed there. From that time to the present, regular religious meetings have been held twice a week by the Christian residents there, which have been well and fully attended with respectful hearers. Often four and more have been held during the week. Protracted series of meetings have been held there by some of the ministers, and

many conversions have been the fruit, some of whom have moved away, and others yet remain faithful to the Lord. In warm weather they have had a Sabbath School filled with attentive little scholars. The line of its history for fifty years and more is all along dotted with religious meetings held every week by the Christian residents there, when practicable, assisted frequently by Christian visitors, lay and clerical, from the churches round. It cannot be said, therefore, truthfully, that it has been "utterly destitute of religion" till very recently, or that it has been suffered to be "without exciting any notice."

No unkind or unchristian feelings dispose me to make this correction. Quite the contrary. The Christian residents there pray and labor that every family and individual may be converted to the Christian life, and experience and prosperity, and would readily second every well-directed and well-meaning effort to hasten and accomplish such a happy result. But such statements as I have quoted, ignoring past and present Christian interests, denying the visibility of the fruit of past religious labor and the existence of present Christian life and character in the district, tend to alienate the sympathies and engender unpleasant, if not sinful and opposing feelings, views and actions. May the Lord overrule all for the glory of his name and the salvation of all the people, however destitute some may be of the light and blessing of the glorious gospel of Jesus Christ. For this we pray, and a helping hand is offered to assist in the invaluable work. W. H.

## THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**Cabbages.** No crop receives greater benefit from frequent hoeings than this. It is best to run the cultivator frequently among the rows and brush over the ground between the hills with a hoe. If the weather be dry, it is all the more important. Cauliflowers should receive the same treatment, and the same good results will follow.

**Oat Fodder.** This should be cut before it begins to turn yellow. Some think that it ought not to be cut until the grain is considerably formed, but we think it better to cut as we cut hay when in bloom. It is surprising to see with what relish cattle will eat such fodder, if it has been cut at the right time, and properly cured. We would not dry it too much, for we like to put a little salt on it to give it a relish for the cattle, and if cured too much it will not dissolve the salt. Cut it, if possible, in good weather, for as it does not shed rain very well in the cock, it will be quite likely to be injured by a storm.

**Field Corn.** About this time the corn is being hoed for the last time, and the men and boys will be asking how many stalks they shall leave in a hill. There is an honest difference of opinion among farmers on this subject. On poor lands it will not do to leave more than three stalks in a hill, and more good corn would be raised in that way than by leaving more, while on lands highly manured it will do to leave four, and possibly five plants to the hill. Every farmer will govern himself by circumstances in regard to the number to leave. It is a very good plan, if one has the wood ashes to spare, to put a handful about the corn at the first hoeing, or even the second, for it helps along very much. The corn this season is very backward, but as the weather has come on quite hot we may reasonably expect a fair crop of this valuable grain.

**Hilling Corn and Potatoes.** It was the custom years ago to hill up corn much more than now-a-days. The practice is not a good one. We believe it to be much better to cultivate corn nearly flat. We have cultivated so flat that at the last hoeing we have sown the field with grass seed, and had it succeed well and give us a good mowing field the next year. We have observed that when the hills are high, and there comes a heavy storm or wind, that more of the stalks are broken down than when it is cultivated flat. We believe the corn will withstand the drought better with flat cultivation than with high hills. The case is somewhat different with potatoes, for they are often planted on moist land where water might stand during heavy showers, when it would be very much better that the potatoes should be up out of the way; then if hills of good size are made, the potatoes seem to have more room to expand and grow than if cultivated flat. We have noticed that of late years potatoes in moderately high hills have rotted less than when cultivated on a level. We have for the reasons given, and for other reasons, come to the conclusion that it is better not to hill up corn much, but potatoes considerably.

**Weeds in Fence Corners.** One of the greatest nuisances in farming is the way that weeds are encouraged and protected in the crooks and vicinity of fences, from which places their seed is scattered over the surrounding lands. The extent to which seed is scattered by high winds, proves that one negligent farmer may annoy hundreds of farms by failing to exterminate the foul herbage. Could the evils be concentrated on the farm which nurses the weeds, the consequence would be a proper punishment for his carelessness and criminality—for criminal is any man who nurtures nuisances that thus injure the surrounding farmers. The fellow who keeps a bull-dog that annoys if he does not bite, the passing travelers, may be reached by the law that is powerless to repress the injury occasioned to his neighbors by the nurseries of foul weeds which are harbored about his premises, especially in the vicinity of his fences.—*National Examiner.*

**Thinning out Plants.** A great deal of injury to garden crops arises from allowing the plants to stand too close together. In the first place much seed is wasted, and in the second the bulbs, heads, etc., never attain the size to which they would if they had plenty of room and abundance of air and light. The roots of each plant should not be encroached on by those of another; neither should the branches or foliage interlace. We extirpate weeds because they absorb the ingredients of the soil which are required for the crops, yet we allow supererogatory plants to rob the soil of all its useful ingredients. One large bulb, root or tuber generally weighs as much as three or four small ones, so that it is a mistake to suppose that a greater number of small plants in the same space, will be equal to a lesser number of large ones.

Vegetables should be thinned before the plants grow large and spindling, as those which are to remain will then have room to extend their roots and tops, and to grow strong and vigorous.

**New Grapes.** Among the new grapes for public flavor, are two from New Jersey, the Conqueror and Challenge, introduced from a cross between Concord and Royal Muscadine; both black in color; ripening with and before the Concord, and superior to it. Another new one is named Duquett, or

Duquett's Seedling, from Orleans County, N. Y. It is described, as white, transparent, with only one seed in each grape, nearly as large as Isabella, with flavor of White Chasselas; vine, perfectly hardy, and ripens 1st of September in its native country.

## THE RIGHTEOUS DEAD.

**REV. JOHN ATWELL.**—The subject of this sketch was born in the town of Grafton, N. H., March 26, 1788; died in the town of Orono, Me., May 30, 1868.

Father Atwell was converted when a boy; ran well for a season, but for want of proper instruction and encouragement, soon halted by the way. He continued in this state of mind for a number of years. Up to this time he had never seen nor heard a Methodist preacher. The first of this denomination to whom he listened, was Rev. Joel Winch. This sermon touched his heart, and led him to decide finally to live a life of piety. He commenced preaching in November, 1810, on what was then known as the Tuftonboro' Circuit, under Warren Banister was preacher in charge. He received his first license to preach in the month of February, 1811, from Rev. Martin Ruter, and joined the New England Conference the same year. Was ordained deacon by Bishop McKendree, June 4th, 1814, at Durham, Mass. Ordained elder by the same bishop, May 18th, 1817, at Concord, N. H.

The following is a list of his appointments: 1811, Boothbay; 1812, Union; 1813, Orrington; 1814 and 1815, Hallowell; 1816, Industry; 1817, Norridgewock; 1818, Industry; 1819, Hampden; 1820, Readfield; 1821, Exeter; 1822, Pittston; 1823, Vassalboro'; 1824, Readfield; 1825 and 1826, Livermore; 1827, Kent's Hill; 1828 and 1829, Gardiner; 1830 and 1831, Bowdoinham; 1832, Bath; 1833, Wiscasset; 1834 and 1835, Saco; 1836 and 1837, Westbrook; 1838 and 1839, Hampden; 1840, Orono; 1841, East Thomaston; 1842 and 1843, North Bucksport; 1844 and 1845, Belfast; 1846 and 1847, Orrington; 1848, Bangor; 1849 and 1850, East Thomaston; 1851 and 1852, Castine; 1853 and 1854, Hampden; 1855 and 1856, Upper Stillwater; 1857 and 1858, Orono. In 1859 he received a supernumerary relation, and settled in the village where he spent the last two years of his effective ministerial life, preaching as opportunities offered, and his strength would permit.

During the period in which his name stood on the list of effective men, he was favored with good health, blest with a strong constitution, he was able to endure fatigue and to meet with hardships beyond most of his fellow-laborers. For fifty years he was not laid aside a single Sabbath by sickness. In a letter dated Feb. 3, 1842, in referring to himself, he says: "I little expected when I commenced this great work, to live to explore so large a field; and I am now a wonder to myself that I am not worn out, and in my grave before this day. My heavenly Father has given me an unusual degree of health for this long period of time; and at the present time I suppose that I have better health than any preacher I am acquainted with who has lived and labored as long as I have." Still, he toiled on another score of years, doing glorious service in his Master's vineyard.

He was an acceptable preacher, and well received wherever he was appointed to go. We may judge somewhat of this, from the fact of his being re-appointed to some of his fields of labor the second time. His preaching was "in the demonstration of the Spirit," touching the hearts, and awakening the sympathies of his hearers. Believing that God had called him into the ministry, he also believed that if faithful to his trust, his labors would be blessed; and his heavenly Father did not disappoint him. On most, if not all of his fields of labor, his efforts were blessed with revival. He remarks in the letter before alluded to, "I reflect with pleasure on the hundreds I have seen hopefully converted to God, a large number of whom have died in peace, and are now at rest in heaven; many more are on the road, some in the ministry, and some in the membership."

He possessed a cheerful spirit, and even in trials was hopeful. "I have," he says, "seen many dark and cloudy days, but God has been my salvation hitherto, and I adore that mercy which has sustained me to the present time. What yet remains for me is known only to Him who sees from the beginning to the end. To God be all the glory. I am His, body and soul, for time and eternity."

His charity never failed, and to such an extent was it sometimes exercised as to provoke the criticisms of his brethren. As a citizen, no man in the town where he resided was so universally and highly respected as Father Atwell. No one spoke evil of him when alive, and now he is gone, his memory is cherished by a host of friends. All unite in saying, "he was a good man, full of faith and the Holy Ghost."

As a Christian he was faithful. His seat in the prayer and class room was always occupied when his health would permit. His exhortations were earnest, his counsels wise, and his reproofs well-timed, and through the whole was breathed that pure spirit of love that never failed to have a hallowed influence on all who gathered with him in the place of worship. His words were like "apples of gold in pictures of silver," because "fitly spoken." Says one who knew him intimately for more than thirty years, "I never heard him speak an idle word."

He closed his testimony in class the last time he met with us with the words of Ruth, "Thy people shall be my people, and thy God my God. Where thou diest I will die, and there will I be buried." His prayer was, "dearly grieve with thy servant, Lord." That prayer was answered. Day after day we watched his footsteps as they tended to the tomb; without suffering he passed down the hillside of life, toward the dark waters of death. No clouds swept across his sky. His vision was undimmed. Bright and clear set the sun of this aged pilgrim. Looking over the past and calling to mind the scenes through which he had passed, he often remarked "that he would willingly go over the same way again, meet the same trials, and share with his brethren in like joys were it the will of God, but that he was ready to live or die, as should best please the Lord." The evening before he died, sitting in his chair, he spoke to us of his hopes; expressed a desire to meet with us the following Sabbath in the house of God. Soon after retired to rest, slept sweetly during the night, but when the clear tones of the morning bell rang out on the morning air, Father Atwell was crossing the river of death. No earthly friend beside him but the companion of his toils, who had with him for years borne the cares of an itinerant's life. Quietly, calmly, without a struggle, he enters the "valley and shadow of death, fearing no evil." His work was done, his cares at an end, his rest joys begun.

"Feel like autumn fruit that mellowed long;  
Even wondered at because he dropped no sooner,  
Fate seemed to wind him up for three score years,  
Yet freshly ran he on, ten winters more,  
Till, like a clock, worn out with eating time,  
The wheels of weary life stood still."

Orono, Me., June 23, 1868.

J. W. D.

**MARY P. GIBSON,** wife of Bro. Emerson G. Gibson, died in Marlborough, Mass., April 6th, aged 26 years. Sister G. gave her heart to the Lord about six years since, while a resident of my family on the Cape. She soon after united with the church, gave good evidence that she was a child of God, lived her religion in her family, making all feel the mildness of her disposition and her unwavering attachment to the cause of Christ. She leaves a husband to mourn his loss; also, an infant son. Just as the sun was sinking to rest the day before she died, she wished to be raised up so as once more to behold its departing rays. "O," said she, "it is the most beautiful sunset I ever beheld."

Ashburnham, July 11.

M. WILKIE.







**BRADFORD ACADEMY**  
**FOR YOUNG LADIES.**—The first term opens August 26, 1888. Application may be made to Miss ABY H. JOHNSON, Principal; or, in Boston, to Rev. Dr. ANDERSON, at the Missionary House.  
 J. B. KINGSBURY, Secretary.  
 Bradford, Mass., July 13, 1888. E4t July 23

**"THE GREAT PIN-WORM REMEDY."**  
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 All persons are cautioned against buying, selling, or using any of said "Florence" or "Empire" Machines, (unless procured from said "Florence Sewing Machine Company," or "Empire Sewing Machine Company," prior to September 10, 1867), as they will be personally prosecuted for the infringement.  
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**The Florence Machine Company**  
 deny that any Sewing Machine made or sold by them infringes any patent right owned by the Corporations above named; and, while they respect the rights of rival manufacturers, they will defend their own against infringements of their patents, and libelers of their business.  
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